The Essene Book of Creation

Dr. Edmond Bordeaux Székely

Sirio

THE ESSENE BOOK OF CREATION

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Dr. Edmond Bordeaux Székely

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editorial Sirio, s.a.

The eternal Dream
is borne on the wings of ageless Light
that rends the veil of the vague
and goes across Time
weaving ceaseless patterns of Being.

The mystery remains dumb,
the meaning of this pilgrimage,
the endless adventure of existence —
whose rush along the sky
flames up into innumerable rings of paths,
till at last knowledge gleams out from the dusk
in the infinity of human spirit,
and in the dim lighted dawn
she speechlessly gazes through the break in the mist
at the vision of Life and ... Love
emerging from the tumult of profound pain and joy..

RABINDRANATH TAGORE

THE PATH OF CONSCIOUSNESS

There are three paths that lead to the truth. The first it is the path of consciousness, the second that of nature, and the third that of the experience accumulated by previous generations which we receive in the form of great masterpieces of all ages. From time immemorial man and humanity have followed these three paths.

The first path to truth, the path of consciousness, is the one followed by the great mystics. He considers consciousness to be the most immediate reality for us and is the cave of the Universe. It is something that is in us, that is us. And throughout all ages mystics have discovered that the laws of human consciousness contain an aspect that is not found in the laws that govern the material universe.

There is a certain dynamic unity in our consciousness, in which one is at the same time many. Can simultaneously have different thoughts, ideas, associations, images, understandings and intuitions that occupy

our consciousness in fractions of minutes or seconds; however, this multiplicity will continue to constitute a single dynamic unit. Therefore, the laws of mathematics that are valid for the material universe and are a for their understanding may not be applied to the field of consciousness, in which two and two are not necessarily four. The mystics also discovered that the measures of space, time and weight, universally valid in nature and throughout the material universe, they are not applicable to the consciousness, in which sometimes a few seconds seem to be hours, or vice versa.

Our consciousness is not in space, and therefore therefore, it cannot be measured in spatial terms. It has its time that is often timeless, therefore, temporary measures cannot be applied to the truth that is attained through this path. The big ones mystics discovered that human consciousness, adernis of to be the most immediate and interior reality for us, is at the same time At the same time our closest source of energy, Harmony and knowledge. The path of truth that leads to the consciousness through it gave rise to the great teachings of humanity, great intuitions and great works teachers throughout all eras. That is then the first path to truth or the first source of it, as the Essene traditions understand and interpret it..

Unfortunately, the magnificent original intuitions they tend to lose their vitality over the course of generations, and very often their values are fossilized ininstitutions and organized hierarchies. Pure intentions

they are buried by the sands of time, and in the end they have to be unearthed by the seekers of truth capable of penetrating their essences.

Another danger is that people who follow this path—the path of consciousness—to truth, they can fall into exaggerations. They come to think that this is the only path to the truth and despise others. Very much a often, too, the specific laws of conscience apply human to the material universe in which they have no validity, and they ignore the laws proper to the latter sphere. The mystic he often creates an artificial universe for himself, each time he further away from reality, until he ends up living in a ivory tower, thus losing touch with reality and with life.

THE NATURE TRAIL

The second of the three trails is the nature trail.
While the first path, that of consciousness, It begins within, and from there it penetrates into the totality of things, the second path takes the opposite path. Its starting point is the outside world. It is the path of the scientific, and has been followed in all ages by the experience of and experimentation, by the use of the inductive and deductive. The scientist, when working with measurements It measures everything in terms of space and time, and Establish all possible correlations..

With the telescope he penetrates the remote cosmic space, in the various solar and galactic systems; by means of spectrum analysis measures the elements that constitute the different planets in cosmic space and by calculation A mathematician predicts the movements of celestial bodies. By applying the law of cause and effect, the scientist establishes a long chain of causes and effects that help him to explain and measure the universe and life..

But the scientist, like the mystic, falls a few times sometimes in exaggerations. Although science has transformed the life of mankind and has created great values for the man in all ages, he has not been able to find a complete satisfaction in the final solution of problems of existence. The scientist has a long chain of causes and effects assured in all its links, but it does not have idea of what to do with the end of the chain. It does not have a fixed point to secure the chain, and so on the path to Truth through nature and the universe is incapable of answer the major questions concerning the principle and at the end of the day.

The most famous scientists recognize that in the countryside metaphysical beyond the scientific chain there is something more—which continues at the end of the chain—. Nevertheless. There are dogmatic scientists who deny any other approach of the truth that he who is not theirs, which they refuse to attribute reality to the facts and phenomena that do not conform to their categories and classifications.

The path to truth through nature is not that of the dogmatic scientist, just as the first path is not that of the one-sided mystic. Nature is a big open book in which everything can be found, if we learn to extract of it the inspiration that has given to the great thinkers of all times. If we learn its language, nature will reveal to us all the laws of life and of the University. For this reason, For this reason, all the great teachers of mankind withdrew to nature—Zarathustra and Moses to the mountain, Buddha to the forest, Jess to the wilderness—and so they went on this second

spath as well as that of consciousness. The two paths they do not contradict each other, but complement each other harmoniously in the full knowledge of the laws of both. This is how the great masters reached truths wonderful and profound that have served as inspiration millions of people over the millennia.

THE PATH OF CULTURE

The third path to truth is that of wisdom, knowledge, and experience acquired by the great thinkers of all ages and transmitted to us in the form of great teachings, great books and sacred scriptures, and masterpieces of universal literature that together form what we would call today universal culture. In short, our approach to truth is threefold: through consciousness, through nature, and through culture. In the following chapters we will follow the third path to truth and examine a portion of one of the great sacred books—the Old Testament—by taking the opening chapters of the Book of Genesis, which tells the story of creation.

There are different ways of studying these great books of humanity. One—that of theologians and that of the organized Churches—is to analyze each text literally. This is the dogmatic form that is the result of a

prolonged process of fossilization, by which truths are transformed into dogmas.

When the theologian follows this easy but one-sided path, he stumbles upon endless contradictions and complications, and arrives at a conclusion as far removed from the truth as that of the dogmatic scientist who rejects them as totally worthless and without any validity. The approaches of the dogmatic theologian and the exclusivist scientist represent two extremes.

A third error is to believe, as certain symbolists do, that these books have only a symbolic content and are nothing more than parables. With their particular form of exaggeration, these symbolists make thousands of different and quite contradictory interpretations of the great texts. The spirit of the Essene traditions opposes these ways of interpreting the great books of humanity and follows an entirely different approach.

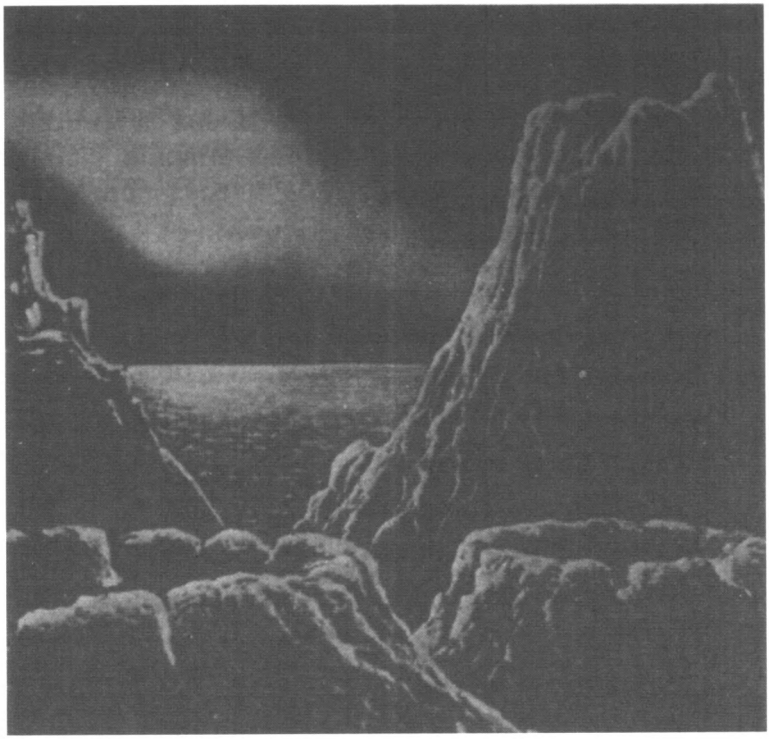
The Essene method of interpreting these books is, on the one hand, to put them in harmonious correlation with the laws of human consciousness and nature, and on the other, to examine the facts and circumstances of the time and environment in which they were written. This approach also takes into account the degree of evolution and understanding of the people to whom the particular teacher addressed his message.

As all great teachers have had to adapt their teachings to the level of their audience, it seemed necessary to formulate both an exoteric and an esoteric teaching. The exoteric message was understandable to people in general and was expressed through various rules, formulas

and rituals that responded to the basic needs of the people and the age in question. Parallel to this, esoteric teaching included the complete and perfect expression of truth for the benefit of those few in each age who were sufficiently advanced to receive the totality. These esoteric teachings have survived through the ages partly as secret traditions and partly as living unwritten traditions, free of form, rituals, rules or dogmas, and in all ages they have been kept alive and practiced by a small minority.

It is in this spirit of interpretation of truth that we shall examine the book of Genesis in the following pages. Rejecting the dogmatic methods of a literal and purely scientific interpretation, as well as the exaggeration of the symbolists, we shall try to interpret the Genesis narrative in the light of our conscience and nature, and in harmony with the great traditions of the Essenes, to whose brotherhood the author of Genesis himself belonged.

The first book of Moses - of which Genesis is the beginning - was written in Hebrew and is part of the canonical scripture adopted by the Church in the first centuries of the Christian era. However, there is another Hebrew text, the Book of Creation, which was considered apocryphal by the Catholic Church and did not obtain the approval of the synods. In our interpretation, we will take into consideration the official text alongside the Essene Book of Creation and will establish the necessary comparisons.



THE CREATION OF HEAVEN AND EARTH

The first chapter of Genesis opens with the words: "In the beginning, God created heaven and earth." The Essene Book of Creation, on the other hand, states something quite different: "Without beginning, the Law creates thought and life." "Without beginning" stands for "In the beginning," and for "God" the Hebrew "Tetragammaton" which, according to Essene traditions, means the Law. In the Essene text "creates" is in the present tense instead of "ere" in the past, while "heaven" is replaced by "thought," and "earth" by "life" or "living matter." These opening words of Genesis have been the focus of a vast literature and have generated much controversy; therefore it will be worthwhile to analyze each word in both the exoteric and esoteric texts.

"In the beginning"

The words "In the beginning" with which the official text begins are actually meaningless. They do not refer to any specific period of time, and even if they were known to indicate a particular date or point in time, they could not have such meaning in relation to the Universe, for the Universe has no beginning. Measurements of space and time may be applied to parts of the Universe, but, despite increasing knowledge and continued penetration into cosmic space, science has been unable to discover spatial or temporal limits to the Universe. There is eternity behind us as well as before us. The existence of the esoteric Essene Book of Creation with the use of the expression "Without beginning" - and this text is much older than Genesis - shows that "In the beginning" was not the phrase originally used..

There is a widespread tendency to lower the great teachings to the level of popular understanding. Since the expression "Without beginning" is not easily understood by the average person who has not been trained to think deeply, the official hierarchy changed it to the immediately understandable "In the beginning." The human brain is accustomed to thinking in principles. There is a beginning to day and night; to a year or a holiday. And all human activities have their beginning. Therefore, the phrase "In the beginning" is a concession to the stereotypically human. But the universe as a whole cannot be measured in terms of "beginning."

"God"

The next word in the exoteric text is "God." The first chapter of Genesis tells us that God created man in his own image and likeness, but history throughout the centuries reveals the opposite process, whereby man is continually creating gods. Different peoples at different times have created idols which they have identified as gods. Sometimes they took a rock for a god, or a plant, an animal, a tree; sometimes it was the earth itself. Or they believed that the Sun or the Moon were gods, or a particular star or constellation.

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In a later age man created God in his own image and conceived of him as a dignified old man, living among the clouds, thinking as man thinks, getting angry as man gets angry, and punishing and rewarding according to his ever-changing moods. God was thought to be nothing but a man of great size, possessing superior power and knowledge. The Essene Book of Creation does not describe such an anthropomorphic God.

Then, as philosophy and the history of human thought evolved again, the different metaphysical schools

they created different gods according to their reasoning, logic, and imagination. Some metaphysical systems consider God to be a power, while others hold that He is love, or wisdom, or truth. Some great philosophers have claimed that God is nature or even the Universe itself. Others have argued that God is reason. All of these philosophical or metaphysical systems fall into the error of identifying God with an abstract and immaterial manifestation. They limit God just as much as primitive idolatry did to its concrete and material forms. In its interpretation of God, the Essene Book of Creation is not limited to a material or immaterial manifestation.

In the ancient Essene text, God is always mentioned in connection with the word "Law." Over the centuries, this word has acquired various meanings. Today, unfortunately, it suggests something quite different from what it meant thousands of years ago. First, it does not mean some man-made rule, the edict of a king, dictator, or parliament. Law in this sense is often different in every age and in every country.

There are also scientific laws related to nature and the material universe; these also vary according to the era and the progress of humanity.

The scientific laws of a hundred years ago are no longer the laws of today, and the scientific laws of today will have disappeared in a century. What does this mean? It does not mean that the laws of life, of the Universe and of life will not be the same as they were a hundred or a thousand years ago or thousands of years from now. These laws are equally valid in the past, in the present and in the future.

in the future. It simply means that our understanding of these laws is constantly changing as our knowledge increases, becoming ever more omnilateral.

According to the Essenes and the great thinkers of all times, the Law is everywhere and behind everything. There is a Law according to which a stone falls, mountains and seas are formed, the Sun and the Moon move. According to this Law, the Earth rotates, solar systems arise and disappear, atoms and molecules move. All manifestations of life appear, change and disappear according to the Law, and it is thus that ideas, notions, sensations, intuitions and logical problems follow one another in an infinite flow in our consciousness.

According to the Essenes and the great thinkers of all times, the Law is everywhere and behind everything. There is a Law according to which a stone falls, mountains and seas are formed, the Sun and the Moon move. According to this Law, the Earth rotates, solar systems arise and disappear, atoms and molecules move. All manifestations of life appear, change and disappear according to the Law, and it is thus that ideas, notions, sensations, intuitions and logical problems follow one another in an infinite flow in our consciousness.

Everything that exists, concretely or abstractly, materially or immaterially, follows the Law. It is this Law, behind everything and always present, governing everything, that the Essenes symbolized in their ancient text. Later interpretations identified this Law with something limited, unilateral and imaginary, but as originally conceived it was above all limitations and was formless as a mathematical equation is not. It is omnipresent; it is also omnipotent, because everything that happens in the Universe

It is governed by Law and happens according to it. Moreover, it is omniscient, because it contains the totality of the laws that govern all things and the totality of the knowledge of the entire Universe, omnilateral and unlimited. In a word, this Law contains all the qualities and attributes assigned to God in all ages by all religions and all scientific and philosophical systems..

It may be objected that this interpretation of God makes the eternal and universal Law impersonal, too cold and distant. This conception does not fit the popular image of a heavenly Father who maintains an affectionate and intimate relationship with us, who protects us and helps us in misfortune, and takes a personal interest in our lives. But such an objection is based on incorrect interpretation, because of a failure to appreciate the Law in all its fullness. The Law is our teacher, which tells us everything we should and need to know. It shows us every day the truths on which our lives are based. In teaching us, the Law protects us at the same time. It guides us safely through problems and obstacles, through difficulties, and always shows us the way and the solution. The Law takes an interest in our lives and activities, for it rewards us whenever and wherever we act and live in accordance with it. The Law rewards us better than a father, for the Law makes no mistakes. It is our best teacher, guide, and protector. When we deviate from the Law we are punished as if by a father, but in reality the punishment comes to us, not from the Law, but from ourselves.

We punish ourselves when we deviate from the Law, because the Law is good; it is not only omnipresent, omnipotent and omniscient, but it is also all-loving. The Law loves us even when we deviate from it and create our own punishment. And this punishment is not negative, but serves a positive purpose and creates positive value. Through our deviation and its consequences we gain knowledge and experience, so that through a temporary defeat we create the preconditions for a future victory. The Law is in us: whatever happens in our body or in our consciousness happens according to it.

For the Law is omnipresent, and wherever we are, we ourselves are manifestations of the Law. We are part of it, just as a drop of water is part of the ocean. The Law is not a source of energy, knowledge, and harmony. We work with it when we become aware of it, understand it, and make use of it. Such is the Law, through which God expressed Himself in His ancient texts.

"Believe"

The next word in the first verse is “created.” Man has imagined the process of creation in different ways at different times, but always in a limited way.

Some believe that creation was an instantaneous act performed by a being variously interpreted, an act limited to a certain part of nature or the universe, to

a certain part of space and time. Man has always been inclined to think of creation as a magnified human act, similar to that of building a house. But according to the Essene traditions, creation is continuous and eternal, infinite in space and time. It happens today as it has always happened and will always happen: it is an eternally present and universal process. It is not limited to this planet or to the inhabitants of the planet.

Unlimited in time, space and form, continuous creation is everywhere in the infinite universe. The ancient Essene conception of creation is corroborated by contemporary cosmology and philosophy. Astrophysics and astrochemistry have shown that there are vast areas of cosmic space in which matter is in the making, where matter and energy are being created at all times in an infinite variety of ways.

Apart from the material universe, there is the creation that is constantly taking place in human consciousness: regardless of space and time, thoughts are constantly being created.

Great musicians create symphonies and great painters create pictures that exist in their human consciousness as well as in the material universe. By working with the Law, by being part of the Law, we are co-creators with it. This is the conception found in the Essene Book of Creation, composed long before the first book of Moses. The latter—also written in Hebrew—is the exoteric expression and interpretation of the Book of Creation that originated with Moses.

"Heaven and Earth"

From what has been said above, it will be deduced that in this sentence the word "earth" does not mean only our planet, and that "sky" does not mean only the firmament. As we know from Egyptian, Babylonian, Persian and Sumerian astronomy, the ancient Essenes in general and Moses in particular, who possessed the astronomical knowledge formed by these traditions, knew that the Earth is not the only planet in the Universe. They knew that there are other planets in our solar system, and innumerable solar systems in our galaxy, and an infinite number of giant galaxies in the infinite universe.

It is evident that the Essenes did not limit the continuous creation of the Law to our earth—a particle in the universe.When they used the expression “earth,” they meant the sum total of the planets that exist in cosmic space. The precise term they used—“living matter”—is explained by their conception of life and matter. The ancient Essenian texts made an essential distinction between living organic matter and inorganic matter.

and the life forms on these planets. The Essene Book of Creation proposed the expression "cosmic ocean of life" to designate this totality.

Let us look at the word “sky.” With this expression the Essenes did not mean to refer to the sky or firmament that surrounds our planet. According to the Essenian Book of Creation of Moses, there is also the cosmic ocean of life that the Essenes called the “cosmic ocean of thought.” According to their traditions, the thoughts and currents of thought created by the dominant races on all the planets form an immaterial cosmic ocean. Just as our consciousness is not material, so our thoughts are not material. The ancient Essenes not only considered living matter as a cosmic function not limited to our planet, but they considered thought as a cosmic function not limited to our planet or to the man who inhabits it..

According to Essene traditions, the thought currents created continuously by the Law through each individual on all planets containing life forms constitute a powerful non-material cosmic ocean. This cosmic ocean propagates a form of cosmic energy at aspeed greater than light, sound, electricity or magnetism: it represents the most powerful energy in the universe.

There is an omnipresent and omnipotent interaction between this cosmic ocean of thought and all thinking beings on all planets. This ocean of thought is constantly nourished and enriched by all consciousnesses, by all

thinking beings on all planets, and in turn this cosmic ocean nourishes and enriches the consciousness of all thinking beings in accordance with the omnipresent, omnipotent and omniscient Law. According to the Essene Book of Creation, there is a universal solidarity among all life forms on all planets in the Universe and among all thinking beings on all planets. The cosmic ocean of life and the cosmic ocean of thought form a dynamic unity in accordance with the Law, and we are part of that unity. That, therefore, is what the Essene Book of Creation means by the word "sky." "Without beginning, the Law creates thought and living matter."

THE CREATION OF LIGHT, DARKNESS AND THE FIRMAMENT

The second verse of Genesis is the most important and, at the same time, the most difficult of the Old Testament, since it attempts to express the inexpressible, to explain what cannot be explained, to make comprehensible the beginning of the beginningless, of existence. All the great sacred books have faced this essential but apparently insurmountable problem.

The Rig Veda, the oldest book of India, deals with this problem in its Hymn of Creation:

Death was not then,
nor was there anything immortal
That which was breathless,
breathed by its nature:
Apart from it, whatever was
there was nothing.
All that existed was empty and
formless:
What speaks above
and what below then?
Who can truly know and declare
it?

a.; Where was this creation born and where does it come from?
The later gods were
the production of the world.
Who knows, then, where
his existence began?
He, the first rise of this creation,
whether he formed it or not,
whose eye controls the world from the empire,
He certainly knows, or else he does not...

If we wish to understand this greatest of all problems, the beginning of the beginningless, we must not apply the same measure of thought that we usually apply to things limited in time and space. On the contrary, we must try to conceive of things not as finished and complete, but as a reality in permanent dynamic activity, a reality that does not exist, but moves and lives. This living reality cannot be made static by making a cut in it for the satisfaction of the human mind. As soon as a cut is made, a limitation is created. Then we have something that has extremes in time and space, something that never was, like the cuts in plants and trees in botanical textbooks. In reality, the plant or tree is in a state of full vital vigor, but when it is cut and incised, it ceases to live. Such a cut is made only for the purpose of examining the details of the plant or tree and of understanding their different static correlations.

An analogous principle was active in the problem of creation. Usually the great sacred books of mankind they deal —very frequently in the first chapter—to explain with limited words for limited minds something that never existed—the beginning of the universe, the beginning of the of existence, the principle of the beginningless. It makes a cut in reality and presents it to readers as if it were the most that they can come to understand..

The book creates a cut at the Universe to provide a means of expression that is within the understanding of the intelligence eats. Such passages are in the great books of the humanity must therefore be considered as concessions made by the teacher in particular, in an attempt to present in a limited and comprehensible way what is inconceivable —The beginning of the beginning less.

To penetrate into the esoteric meaning of the second verse of Genesis and the lines of the Rig Veda, we will go to the corresponding part of the Essene Book of Creation. The first verses of this work deal with the origin and the evolution of the spiritual universe without beginning and without end, as well as the origin of the evolution of the material universe, and describing the different types of evolution in our planet and on earth's life.

In the Essene Book of Creation, verses 2 and 3 of the first chapter of Genesis are found but in order inverse. The phrase "And God said, 'Let there be light,' and the light was made," it is usually interpreted by critics of the Bible (who neglect the esoteric meaning of the text) in accordance with the letter and not conforming a spirit. They take the text literally.

believing that it refers to Optical light, and consequently they go so far as to say that it is absurd to speak of light before the Sun and that it is absurd to speak of light before the Sun and the Moon were created. Moon was created. In the Essene Book of the Creation, light has two light has two aspects and, therefore, two meanings: first, it is the eternal cosmic ocean, first, it is the eternal cosmic ocean of thought and cosmic consciousness; second, it is the eternal ocean of thought and consciousness. Cosmic consciousness; second, it is human consciousness as an individualized part of the eternal cosmic ocean. Individualized part of the eternal cosmic ocean of thought.

According to the Essene Book of Creation, this cosmic consciousness is the foundation of the spiritual universe and governs is the foundation of the spiritual universe and governs all manifestations of life in all manifestations of life on all the planets of cosmic space. Every thinking body is in an inner communion with it; from it multiple streams of thought enter each thinking body, and from it to every thinking body, and toward it tend the thoughts of all beings of the thoughts of all beings on the planets tend toward it. That is the light referred to in the Essene Book of Creation. It is evident that this eternal cosmic ocean of thought preceded the formation of our planet. These first verses of Genesis and of Genesis and the Essene Book of Creation deal first of all with the spiritual universe and the material universe, and then with the material universe. The spiritual universe and the material universe and then speak of the then speak of the formation and evolution of the Earth, our planet. The text in the Book of Creation is very similar to the one in Genesis: "And the Genesis: "And the earth was formless and void; and darkness covered the face of the covered the face of the deep." The darkness in the Essene Book of Creation represents the Essene Book of Creation, represent the absence of consciousness, of thought. In the initial phase of the evolution of our planet, there were no living beings of any kind. There were no living beings of any kind, and therefore no consciousness, no consciousness; man had not yet appeared. "And the spirit of God moved upon the face of the waters". Around this report part of a nebula, which is barely visible.

began to condense, there was the spirit of God. The eternal cosmic ocean of thought "moved on the surface of the waters." But the preconditions of life had not appeared at this primitive stage of life and of the evolution of the planet, nor were evolution of the planet, nor were the preconditions of thought and consciousness present. of thought and consciousness were not present. In other words, Ann speaks darkness over it, but the eternal ocean cosmic of thought-the spirit of God moving over the waters-surrounded this planet in its waters - surrounded this planet in its embryonic state. .

In verse 4 of Genesis, "God separated the light from the darkness." In the Essene Book of Creation this line appears and applies to the entire Universe. Line appears in the Essene Book of Creation and applies to the whole Universe. And the same words appear in another great sacred book of mankind - The Zend humanity - the Zend Avesta of Zarathustra. The first chapter of the Zend Avesta speaks of two realms in the universe - the spiritual as well as the material the spiritual - and these are the realm of darkness of darkness (Ahriman) or Ormuzd and Ahriman are Zoroastrian terms. The diverse interpretations of the cosmology made the West fall into the same error of considering the kingdom of light of Ormuzd represented the good and the kingdom of Ahriman the good, and the kingdom of Ahriman evil. The Zend Avesta says no such thing. According to it, the kingdom of Ahriman represents nothing else but the absence of the light that contains all the preconditions and potentialities of light in preconditions and potentialities of light in the esoteric sense, the absence of consciousness. In the infinite cosmic space there are at any moment millions of solar systems and planets in the planets in the process of formation, in which the conditions of light in the infinite cosmic space are

1. The Essene Book of Asha and Archeosophy, a New Science by the same author, as well as his most successful translation of his most successful as well as his most successful translation of Zarathustra's Zend Avesta.

The previous ones of life, thought and consciousness do not yet exist. In them there is “darkness”, the absence of light or consciousness.

But as soon as a planet reaches the degree of evolution at which the dominant races with their thinking bodies appear. The dominant races appear with their thinking bodies, then the light penetrates it from the infinite ocean, then light penetrates it from the infinite ocean of the universe. The division of the spiritual and material universes into the realms of light and darkness are found not only in the Bible and the in the Bible and the Zend Avesta, but in all the sacred books of mankind. When Genesis states that “God the light from the darkness,” it refers to this basic principle of universal light and darkness. that possesses all the potentialities of light and darkness. all the potentialities of light and are destined to become light itself.

We have to take into account something very important. In the first three verses of Genesis, references to the water. The waters—the surface of the waters—are a motive dominant in the eight verses of the first chapter of the Genesis. There is a similar mention of water in the Hymn of The Creation of the Rig Veda: "There was water there, infinite depths of water". And, in another verse, "From when the powerful waters arrived containing the universal germ." The same reference is found in the first chapter of the Zend Avesta of Zarathustra.

Why are three great books of mankind—and their respective authors—all refer to water, when they pretend to explain the material universe and the spiritual universe, universal life? One of the oldest traditions Essenes resorts to water in its various aspects and forms of

manifest to explain complexity and multiplicity of universal life. This tradition is taken from a source very ancient Sumerian, which Zarathustra collected for the Zend Avesta, the authors of the Vedas for the Rig Veda and Moses for the Book of Genesis.

Another great teacher, Buddha, uses water to explain his system of thought to his disciples. Declare that the water was one of his teachers. When I wanted to compare the "Samsara," the flow of life that eternally revolves around himself, with the one who is uncreated and infinite, compared the Various manifestations of life with the waves of the ocean and the rivers that appear and disappear in the ocean, the great water, which is always the same. This comparison used by Buddha is a late echo of the ancient Essene tradition of the Sumerian source, which considered universal life as an ocean and individuals as waves in the ocean. In terms Individual life is essentially the same than universal life, of which it is a part. However-A wave is not the ocean, and the ocean is more than a wave.

In all the esoteric texts of the sacred books of Humanity's material bodies or matter are compared with chunks of solid ice, which under certain conditions—a change in the outside temperature—will be transformed in another kind of life. A piece of ice cannot be considered lifeless, because it contains the potentialities of water living. When they appear, the necessary conditions are met, it will turn into water. In the ancient Essene tradition, water it is bought with the sentient body.

Compare the ocean of this planet with the atmosphere terrestrial of currents of feelings. The atmosphere surrounds the planet and in it are the sentient bodies of all individuals in permanent interaction. The currents of thoughts are continually created by our bodies Sentient; these enter the earth's atmosphere of feelings from which our bodies in turn receive currents Sentient. Clouds represent the Earth's atmosphere of thought that surrounds our planet, towards which they are going All the thoughts of the sentient bodies on the planet and from which sentient bodies receive currents of thought. There is a permanent dynamic interaction between all sentient bodies and this terrestrial atmosphere of thought.

After explaining the spiritual universe and the universe material by means of comparisons, the Book of Genesis goes on to narrate the different stages of the evolution of our planet before the appearance of man. Intuition coincides completely with paleontology and contemporary geology in this question. The narration of Moses of the successive stages of evolution coincides exactly with that given by modern sciences. We must try to visualize the planet in its ancestral form as an igneous and gaseous body, covered with vapor, and surrounded by the cosmic ether. Life first appeared in the atmosphere between the outer ends. The Intermediate Sphere of Steam The first requirement of life—a temperature favorable. The igneous and gaseous body was too much hot for life and the cosmic ether was too cold. In

the atmosphere charged with steam the potentialities of life They were translated into a molecular animal, the amoeba.

The life of these primitive amoebas was extremely short. As soon as a current of steam carried them downwards to the extreme heat or upwards to extreme cold, disappeared. At the beginning the spectrum of life available was very narrow and the first step of organic life on the planet was precarious; Life was limited and brief. However, this amoeba, with His brief existence had great power, for of this creature, with a few minutes to live and often unable to divide and procreate offspring, the dominant race subsequently arose of man and giants such as Zarathustra, Moses, Buddha, Jesus, Leonardo da Vinci, Beethoven and Shakespeare.

Thanks to the work of the law of life, the amoeba like to a gelatin, gave rise to a series of organisms which includes a long list of geniuses, who do not only transformed the material planet, but by means of contact with the great cosmic source of knowledge, harmony and power, have produced great masterpieces of creative thought—in all spheres of art and life.

If we consider this as a demonstration of the Law, of what life can accomplish with such a fragile beginning, we will not seek miracles, for none can be greater than this. The extraordinary operation of the Law of Life and of thought is the greatest demonstration of truth that can be requested. The miracle is that all wonders of our world have been affected by that Law that "without principle..., creates thought and life."

In Genesis we find the expression "the night and the night." "And so on until the seventh day." day. For a clear understanding of these references to days we must return once more to the Essene Book of the Creation.

According to this, there were seven cycles in the evolution of our planet, in each of which a natural force appeared and began to manifest its activity on earth. For example, when the atmosphere of vapor clears, the rays of sun were able to penetrate the earth's atmosphere and influence the evolution of life. When the atmosphere cleared even more, the water appeared and occupied certain areas of the surface of the planet. The air separated from the water, and then it began to grow vegetation—with grasses, ferns, and finally, with Trees. In the successive evolutionary periods, the different forces of nature came into action and began to give forms the evolution of life. The first chapter of the Book Essene of Creation describes seven acids of terrestrial life.

In each cycle a new natural force appears, and in each cycle commemoration of each cycle, the Essene Book of Creation describes a form of communication designed to put to those who practice it in contact with the cycle in question and its corresponding force. These seven communions conform to after seven cycles and forces; they must be done by the mafia and called "Morning Communions with the Earthly Mother". The Essene Book of Creation describes communions with the Sun, with air, with water, and with the different natural forces.

Parallel to the seven cycles of the planet's evolution material, seven cycles are described in the evolution of the

terrestrial atmosphere of thought and feelings, which is dynamically related to the infinite ocean cosmic of thought that surrounds this planet.

According to this conception, each higher degree of the Material evolution has its corresponding degree of evolution The spiritual spirit of the planet, which manifests itself in the atmosphere terrestrial of thought. Whenever and wherever The infinite cosmic ocean of thought created a certain additional previous condition of life and the evolution of life planetary power was able to develop in turn the capacity to receive This higher cosmic force, degrees were developed each On the planet. The Essene Book describes seven cycles of spiritual evolution of this planet, and the seven spiritual forces that, in unity and dynamic collaboration, dominated the successive cycles. To commemorate these ever-higher degrees of spiritual life, the Essene Book of Creation describes seven communions with these spiritual forces—the "Evening Communions with Heavenly Father."

The purpose of morning and evening communions is to establish contact with the natural and spiritual forces to establish contact with the natural and spiritual forces - the Essenes called them “Angels” in order to do that they could serve as sources of energy, harmony and knowledge. By practicing them, a consciousness of oneness with them is developed, and man learns to collaborate with the law that regulates everything. That is the esoteric teaching of the Essene Book of Creation in relation to the creation in relation to the seven “days” or cycles of planetary evolution referred to in the Genesis planetary evolution to which Genesis refers exoterically.

THE CREATION OF MANKIND

According to the Essene Book of Creation, the first six cycles of the evolution of life on earth were followed by the creation of man by Law, the highest form of life on this planet. In man the Law became conscious, and the consciousness of the Law made man in the image and likeness of God. He gave him dominion over living beings on earth. Through the possession and manifestation of the Law, man became the representative of the Creator on earth. The exoteric text says: "God rested on the seventh day from all the work he had done."

According to the esoteric text, the Law, the Creator, does not rest "on" the seventh day, but "from the seventh day onward." From the seventh day man was entrusted with the work of creation on this planet. According to the Essene version, man should have become co-creator with God, with the omnipresent and omnipotent Law that created all forms of life through the different cycles of the evolution of life.

life on the planet. Everything was created for man as the representative of the Creator on Earth.

"And the Lord formed man from the dust of the ground." Here the Essene Book of Creation refers to the origin of man's material body. 1. What is meant by the expression "from the dust of the earth"? Dust—at first glance an unflattering term—represents all the material requirements of an organism, all the elements of the planet. And as every living thing returns to earth, dust represents both the end and the beginning of all material life on the planet.

The verse continues: "... and in his nostrils the breath of life, and man became a living soul." The breath of life has a deep inner meaning. In its exoteric sense, it represents the most important requirement of life; where there is breath there is life; where there is no breath there is no life.

According to the esoteric Essene Book of Creation, breath represents the unity between man and the cosmic oceans of life and thought.

The two terms "living" and "soul" are intended to convey this double aspect of unity: the unity of man as a thinking being with the cosmic ocean of thought.

THE FALL OF MAN

According to the esoteric Essene Book of Creation, the Garden of Eden represents the University in complete harmony with the Law. It also represents the optimal conditions for living human life. It represents the absolute perfection of the universe, all that is granted to man in harmony with the Law and that is at his disposal as long as he lives in that harmony.

The tree in the Garden of Eden is one of the most ancient symbols of humanity and an Essene symbol of capital importance. The Essene Tree of Life is engraved on Sumerian tiles and stones. It is in Zarathustra's Zend Avesta, and is listed as the basic symbol of the Essene Brotherhood at the Dead Sea in the early Christian era. According to the Sumerian tradition and following Zarathustra, the tree represents the Law itself, while the garden is the perfection of the universe in harmony with the Law. The Tree of Life in the middle of the garden is the ancient Essene symbol of the

totality of natural and spiritual laws. It is the kingdom that man inherits when he lives in harmony with the Law..

It will be noted that in the exoteric text God does not forbid man to eat from the Tree of Life. It is inimically of the tree of the knowledge of good and evil of the one who will not eat. This is another tree from which if we eat, we will not only know good, "but also evil." Evil is the result of our deviation from the Law. Therefore, the Law requires man not to take a corner of this tree, since he should not know evil, but only good.

The Law forbids man to know both good and evil, because it is his destiny to know only the good. Evil lacks reality in itself, but it is man who gives it a reality of a certain kind, by deviating from the Law. At the moment of deviation, he knows good and evil. Even then, his knowledge will not be totally evil, but a combination of good and evil. Good will be limited by evil. By creating a world of negation, he loses the garden of Eden, which is nothing but good, perfection..

Genesis explains how it came to pass that man preferred the tree of the knowledge of good and evil to the tree of life that is pleasurable, good, without any mixture of evil. The serpent personifies temptation. Now, the serpent is an ancient symbol, representing a lower form of existence, a negative factor that raises doubt as to the perfection of the Law. The serpent's suggestion represents a negative feeling, a regression to a lower degree of life long ago surpassed by man in his evolution.

In the Essene Book of Creation, man and woman are also symbols: the man represents the thinking body and the woman the sentient body of the man. According to this book, man was created in the image of God: his thinking body in the image of divine wisdom and his sentient body in the image of divine love. The unity of man and woman, in the Essene Book of Creation, is the unity of the thinking body and the sentient body. The serpent's suggestion to the woman is the first deviation from the Law. "And... the woman... She ate, and she also gave to her husband, and he ate." The fact that the woman ate represents the reception of a negative feeling, while the fact that the man ate symbolizes the reception of negation by the thinking body.

"And their eyes were opened, and they saw that they were naked; and they took fig leaves and covered themselves." After making the first deviation from the Law, man sees negations and imperfections where they do not exist. He attributes reality to imperfections and imagines them.

The process of degeneration continues. To make one's clothes is man's first unnecessary work. Since that time, the history of mankind has been nothing but a series of unnecessary jobs involving a great waste of energy. Wherever we look—around us or in the past—we will see a colossal amount of clothing; we see mankind toiling in making a multitude of superfluous things, many of them also harmful. Man, who could be living peacefully in the perfection of the Garden of Eden, is bent on the manufacture of the

of all kinds of inferior things, as a result of their original deviation from the Law. Once the first chain of deviations is formed, the others follow.

"And they heard the voice of the Lord God... Where are you?" In the midst of the material world of denials and limitations, we all hear God's voice from time to time. He asks, "Where are you, Adam?" and this voice is our salvation. It is the voice that leads us back to Eden, to the Tree of Life. Since his fall, man has been a triad: the lower part, the spirit of negation and limitation, is the serpent; in the middle is man with all his potentialities; and at the top of the triad is God manifested in man, the voice that asks, "Where are you, Adam?"

And the Lord God said, "Behold, the man is become one of us, to know good and evil; and now, unless he put forth his hand, and take also of the Tree of Life, and eat, and live forever...". This is the text as presented in Genesis, but the esoteric text of the Essene Book of Creation differs considerably from it: "And the Law, the Creator, said, Behold, man is not as one of us, for he knows good and evil, and cannot put forth his hand, and take also of the Tree of Life, and eat, and live forever".

This means that Divine Providence wishes man to eat from the Tree of Life and live forever, and not to eat from the tree of knowledge. He should not attribute reality to evil and create a world of negation and limitation, for he should live in the Garden of Eden, knowing only good. In the end, he will eat from the Tree of Life in the Garden of Eden.

The man who has been expelled from the Garden of Eden, but not as long as he deviates from the Law, giving reality to evil by the acceptance of negative feelings in his sentient body and negative thoughts in his thinking body. As man cannot serve two masters, the Lord God sent him out of the Garden of Eden to till the ground from which he was created.

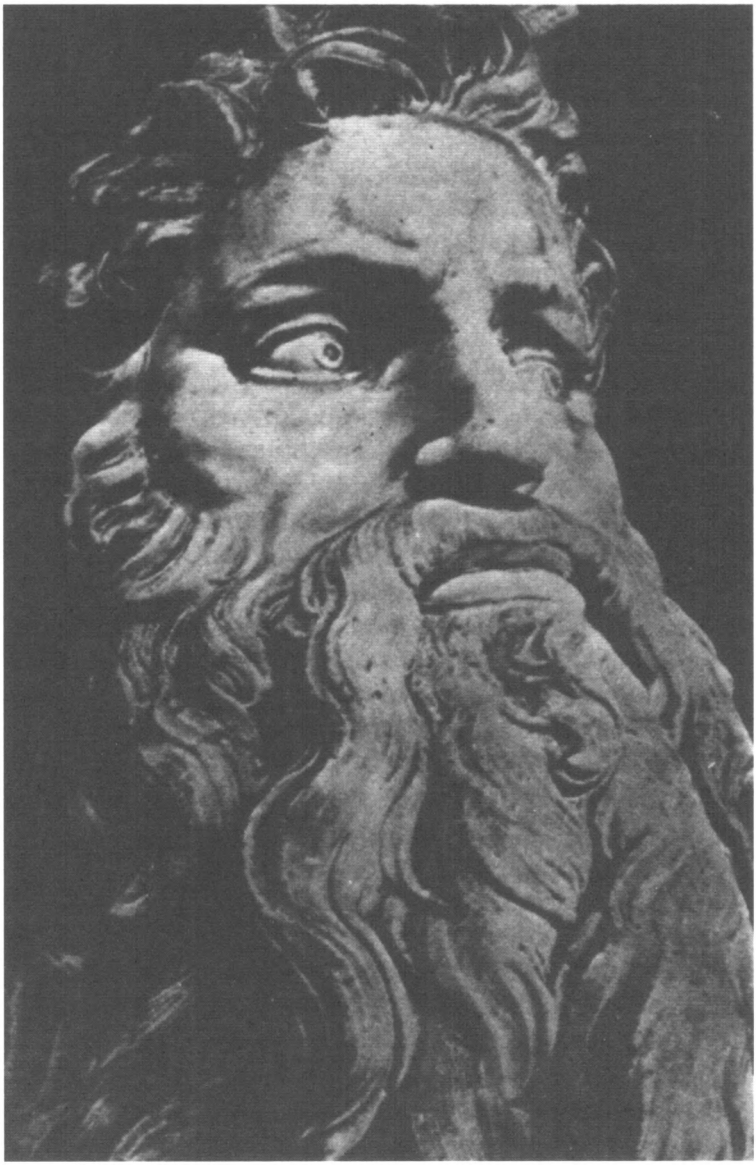
"So he drove out man, and placed at the east of Eden an angel, and a flaming sword moving in all directions, to guard the way to the Tree of Life". In the esoteric text the words "flaming sword" are replaced by "flaming light," and the word "guard" by the word "show." This is an extremely important verse of chapter III. When man deviated from the Law, he expelled himself from the Garden of Eden, but his loss is not final or irreparable, for the Law, the Creator, placed cherubim -Angels- in the garden, as well as the flaming light that turns in all directions to show the way to the Tree of Life. In ancient Essene symbolism, the Tree of Life (which represents the totality of natural and spiritual forces and laws) is surrounded by angels of light that will show man the way back to the Tree so that he can eat from it and live forever in harmony with natural and spiritual laws. The angels around the tree derive from one of the most characteristic Essene traditions: angelology, the science concerning Angels. They represent the seven spiritual powers of the Heavenly Father and the seven natural forces of the Earthly Mother. Communion with these fourteen Angels is the way back to the eternal Tree of Life. The flaming light of

The angels represent the light of conscience, the conscience that often speaks to us within, when we are disregarding the Law. The Law wishes us to regain the Garden of Eden, to return to perfection and reclaim our inheritance as co-creators with God, and thus continue the work of creation on the planet.

In the center of the Essene Tree of Life is a human figure. Half of the figure belongs to the tree above ground and half to the roots. In other words, part of it belongs to the realm of the Heavenly Father, and part to the realm of the Earthly Mother, the earthly nature. The tree symbolizes the unity of man with the spiritual powers and with the natural forces. It represents man in complete harmony with cosmic, spiritual and natural laws.

In the Essene Book of Creation, the twenty-fourth verse of chapter III is illustrated with the Essene Tree of Life. The tree is also the illustration of this entire chapter in Genesis. It is a microcosm representing the macrocosm, the Universe.

It shows the full significance of the chapter: it clearly establishes man's rightful place in the universe. It would seem that the fall of man is merely an accident in the evolution of man on his way to higher and higher degrees of perfection. It is a table of salvation, of destiny, of man's nobility.



MOSES, PRINCE OF EGYPT

THE PATH OF THE TRADITIONAL

There have been four titans in the history of mankind, which have had the most influence on the peoples of the world than any other human being. These four were Zarathustra, Moses, Buddha and Jesus -to name them chronologically-, but the most extraordinary and enigmatic of they were Moses.

Throughout the whole of world history, certain The law has operated whenever a civilization seemed to decline and was approaching its disintegration.

When man's intellectual and ethical horizon is so narrow that no one can see clearly the On the way to a new beginning, this law operates to produce a universal genius that opens a new horizon. It happens to him then a new acid in the evolution of thought and a new culture begins.

Such a critical point in the history of humanity has been observed several times. When the Roman Empire and civilization had reached their apogee and were beginning to

to disintegrate, Jesus, the great Essene Master, appeared. The ideologies of antiquity have begun to fade; There seemed to be no way to continue along the path of existing world-views when He came to bring a new ethic and a new metaphysical value to man. A similar situation had previously occurred in Egypt when great political and cultural power and its inherent values began to disappear. Then Moses appeared the second great titan of history.

It is necessary first to contemplate his dimension in historical perspective in order to appreciate his extraordinary genius. He was the creator of one of the components of Western culture, the Hebrew religion. From it and from Greek philosophy came the principles of the Western world. He was the first and greatest of the prophets. He was the one who gave the Law; He brought the Ten Commandments and established the Essene Communions with natural and cosmic forces.

No other individual alone has accomplished such a quantity of things in so many different fields. His inexhaustible energy and perseverance enabled him to carry out an extraordinary number of colossal tasks.

It is not necessary to analyze the life and teachings of Moses within the framework of Ecclesiastic history. The meaning of these has been widely discussed in all periods. There is some historical information available, but the most authentic information comes from the ancient Essene traditions preserved by the Essene Brotherhoods of the Dead Sea and Lake Mareotis in Egypt. These traditions

divide the life of Moses into three periods of forty years each.

The first covers his life in Egypt from his youth to the age of forty. The second period of forty years he spent in the wilderness after fleeing Egypt and during that time he lived as a shepherd. The third forty years he also spent in the wilderness leading the people of Israel, after freeing them from captivity in Egypt. According to the Essene teachings, each of these three periods had a predominant note.

The first period of forty years was devoted to acquiring the sum total of knowledge available to him as the prince of Egypt, which was then the cultural center of the Western world. Three thousand years ago Egypt was a theocratic monarchy and the clergy kept the traditions and possessed the accumulated knowledge of the time. He studied all the ancient sources of Egyptian wisdom, the "Precepts of Ptah -Hotep" and the Egyptian "Book of the Dead," which dated from a time several thousand souls before his own. The wisdom of the Egyptians represented not only their own traditions, but also those that came from the East.

Moses had an insatiable hunger for truth and wisdom: he was perhaps the restless mind of history. After acquiring all the knowledge he could in Egypt, he came to the conclusion that he knew very little. He tried to rescue the wisdom of Egypt from the swamps of its cosmogonies and theologies. He penetrated the dark labyrinths of the rituals of Isis, Amon Ra, and Osiris, but found only a huge pyramid of dark dogmas and traditions

petrified, without inner dynamism, without a unifying principle that would explain the problems of the University and of life. After forty years of trying to piece together the countless fragments of Egyptian traditions, he came to the conclusion that he would have to begin to walk another path to find a comprehensive explanation for the final problems of existence.

After failing to find the truth by the path of traditional culture, he began to walk the path of nature. He went into the wilderness and led a shepherd's life. He observed all the phenomena of nature and tried to penetrate into the inner meaning of everything that he watches. The desert became his most intimate friend. The name of Moses and the desert are inseparable.

Many other great geniuses have retreated into the desert. The prophets did it and Jesus did it too. Perhaps it is good to ask why—to ask what the desert is and what it meant to those who sought its solitude. There is something great in the desert, a vastness that transcends all superfluities. In it man is stripped of even a minimum of material needs for the sustenance of the body and in it he is freed from the distractions of the spirit. It was only in the empty places of nature, in the deserts of Arabia, or in the forests of India—far from disturbing influences—that the great titans of human thought discovered the inner truths which they expressed for the benefit of mankind.

From these retreats and meditations in the jungle have come a series of high values for humanity. The

Zarathustra's "Avestas," the "Vedas" of the Brahmins, the "Upanishads" of the sages of the forests of India, the "Tripitaka" of Buddha, the teachings of Moses, of the prophets of the Essene Brotherhoods in the desert, and of Jesus, were all the result of periods of contemplation and solitude away from the abodes of men. In the second period of forty years of Moses, fulfilling his miserable occupation as a shepherd in the desolate vastness of the desert, he sought to find that "Something" that his intuition told him had to exist behind the diversity of phenomena. He tried to penetrate the essence of nature.

It was this endeavor that distinguished him from the rest of humanity. Only a few make such an effort. The greatest events and the most important phenomena have gone unnoticed and unnoticed in the course of the centuries, despite their great influence on the life of man. The law of gravity is an example of this type of event. Millions of men everywhere had fallen to see an apple from a tree, but to them it was a phenomenon devoid of meaning. It took Newton's penetrating genius to recognize a universal law and an invisible power behind such a simple fact. He deduced from it the law of gravity, the law and power that governs the movement of all celestial bodies in infinite cosmic space. Similarly, Moses made a more momentous discovery because of his influence on the rest of human history, especially the Western world.

Moses discovered the LAW. Not a law created and promulgated by a monarch or by a legislative power, but a law

that it was the whole of all laws - the Law itself. He was the first to discover that behind every phenomenon of nature there is an invisible law. Then he came upon the idea of the totality of laws. And this totality he called the Law, with a capital "L". He saw that this Law was the sum total of the laws governing all manifestations of life and the universe.

He made no attempt to offer a detailed analytical exposition of these laws, as would be necessary in our present civilization. But he established the birth of One Law and the birth of the incorporation of the totality of the laws governing the universe into this One Law. After having made this discovery, he decided to devote the rest of his life to the verification and application of the Law. His desire was to bring humanity into harmony with the Law. This word "Law" is found in the esoteric apocryphal writings of the Essene traditions, but in the official esoteric texts of the Churches, the word "Sephior" has replaced the word "Law".

In later Essene traditions the abstract notion of the Law was transmitted by the concrete representation of a tree. This symbolism was used in other great teachings. Buddha became conscious of the Four Noble Truths under a mango tree; Newton's understanding of the law of gravity was related to an apple tree; and Moses, likewise, received his great revelation under a small desert tree, the burning bush. The tree has become a universal symbol and in the Essene traditions it is known as the Tree of Life, representing the Law itself.

The Essene Tree of Life had seven branches above the earth and seven roots under it. Each of the seven branches represented an invisible spiritual power, and each of the seven roots, a visible natural force. At the central point of the tree was the figure of man, according to the archaeological findings from which, in part, these Essene traditions have been reconstructed. The man appears to be seated with half inside and half outside the earth in such a way that the upper part of his body belonged to the trunk of the tree and the invisible powers of the University, while the lower part belonged to the roots of the tree and to the visible forces of nature. Thus the two parts of man's nature were symbolized: one belonging to the material world, the other—the immaterial imponderables of his consciousness—to the spiritual realm.

According to the Essene traditions, the symbol of the burning bush that appeared to Moses represented two very important aspects of universal life: heat and light. The heat of fire was a basic principle of the conception of the world found in Zarathustra's "Zend Avesta"; it represented the fire of life or, in contemporary language, vitality. The light of the fire represented wisdom opposed to darkness and ignorance; the lack of light symbolized the lack of wisdom.

Fire in its two symbolic aspects—the Fire of Life and the Light of Wisdom—and the Tree of Life, which symbolizes the material and immaterial universe, together represent, in microcosmic measure, the macrocosm, the great universe. They express the Essene idea that man in the

The center of the Universe draws its vitality from all the forces of the Cosmos. This new philosophy of life and of the University that was revealed to Moses in the desert closed the second stage of his life.

The discovery of such an immense truth, the Law of Life and of the Universe, was a tremendous achievement, reached with great difficulty. But to discover such a truth and do nothing with it would be even more difficult. In Moses burned the same fire that burned in all the prophets of Israel. They had to go out and tell the people the truth of the Law, they had to try to bring mankind into harmony with it and proclaim it as the greatest power in the Universe, not subject to any other law or other laws, impossible to be defeated. A plant, a tree, a human body, a solar system each has its own laws: mathematical, biological or astronomic. The totality of all these laws, which exist behind the material universe and which move all things, is eternal and indestructible. In spite of certain transitory deviations of the laws, in spite of certain transitory petrifactions of the vital alien, nothing can resist for a long time the invisible and universal power of that Law of which Moses is the prophet.

Moses' universal conception of the Law was later interpreted by ecclesiastical authority as a simple monotheism. Dogma after dogma was erected on the basic principle of life that he established the fundamental truth of the Law. The same has happened with all religions. The teachings of Jesus in the first century have very little in common with the hundreds of churches and thousands of dogmas that fight each other in His name. Buddha did not recognize the

superstitions of Tibetan lama series, prayer wheels, and other practices that have been added to his profound system of metaphysical and ethical thought. In the same way, Zarathustra would be astonished at the Paris' strict interpretation of the fire of life, for he taught that it signified vitality and should be kept burning permanently in the hearts of men, nourished only by pure substances. But the Paris' believed that he referred to visible fire, and consequently kept it burning in their homes.

Moses would be greatly surprised to learn of the different dogmas and so-called miracles attributed to him. He was a unique figure of enormous importance in world history and miracles are not needed to increase his greatness. For he discovered the greatest of miracles, the Universal Law, which proves that there are no miracles because the whole universe operates under the iron law of cause and effect. This discovery was greater than the so-called miracles performed on the entire planet.

The truth behind these fictitious miracles was simply Moses' penetrating mind and extraordinary powers of observation, which enabled him to see the law of cause and effect at work in all the phenomena of nature. For that reason he often appeared to be capable of miracles. When he returned to Egypt after his forty souls in the desert, he saw a gigantic empire built on false foundations. He saw an Egypt built without recognition of the Law, despite all its political and military power. He saw the misery of the masses of the people; Saw

the plagues that frequently decimated their numbers for lack of hygiene, for their deviations from the law of purity.

He saw great numbers of people in slavery, toiling laboriously, because there was no law of equality in Egypt. He saw a religion fossilized and overburdened with static dogmas from which the spirit had departed, a people in the bondage of lifeless forms and sterile doctrines as well as rulers, and a petrified priesthood that brought nothing new or original to the old and static traditions, for in them there was no knowledge of the law of life. The complex superstitions of all kinds that he found in the theosophies of Egypt arose from ignorance of the laws of nature. Everywhere he saw tyranny based on force and violence exercising dominion over the ruling classes, the military and the priesthood, no less than over the enslaved masses.

He saw that all Egypt was in bondage to ignorance of the Law, and he understood that ignorance was responsible for all the evils that existed. He realized that wherever there is misery, epidemics and slavery, both the rulers and the ruled are guilty. He recognized the enormous task before him in trying to get both the ignorant masses and the arrogant rulers to accept the Law. It faces the same obstacles that all the great reformers of the world have faced when the pure idea meets the opposite force of the inertia of the human mind and the resistance of vested interests.

When Buddha intuited the equality of men, he met with the enormous opposition of the Brahmanical doctrine

of the caste system. But this was not the Last to be defeated by the beautiful ethics of Buddhism; it was Buddhism that was forced out of India to retreat north into Tibet. Moses faced the same colossal obstacles: the ignorance of the masses and Egypt's caste system. He confronted the power of Pharaoh as Jesus later confronted the power of Caesar. Their attitudes, however, were somewhat different.

Jesus adopted the attitude that his kingdom was not of this world. But Moses decided to establish the kingdom in this world, to make the world live in harmony with the Law, at least as much as possible. When confronted with the political power of Egypt, he had no other power behind him than the invisible power of the Law, and his own ability to understand and apply the Law of cause and effect to anticipate phenomena that would have been unpredictable without such knowledge. His penetrating observation of nature during his forty years in the wilderness enabled him to correlate the forces and elements of nature in a way that was impossible for the priests of Egypt.

Moses told Pharaoh all the consequences of deviations from the Law. He showed him the misery, the plagues, and the series of afflictions brought about by Pharaoh's system of government. But the pharaoh and the ruling classes of Egypt did not want to see the ironclad logic of Moses and his predictions. Although he proved the truth of his claims, he could not convert the entire kingdom of Egypt to the truth of the Law, just as Buddha and all the other great philosophers of the world have been unable to convert the masses of the people.

When Moses realized that he was incapable of influencing all the people of Egypt, he turned to another group in the country, the oppressed and enslaved people of Israel whose ancestors had been shepherds who had lived in other lands. He hoped to convert this minority group, with them as his child, to establish a nation based on Law. Moses himself belonged to this tribe, although he had been brought up in it, but as a prince in the court of Pharaoh. While negotiating with the pharaoh, he attempted to organize this group of slaves as a unit. I tried to make them understand that there was another kind of life possible for them; a life of freedom lived in harmony with the Law, a life incomparably more beautiful than their slavery in Egypt.

But he encountered as many obstacles in this task as in trying to convince the Pharaoh, for the ignorance of the slaves and the ignorance of the tyrant are of the same essential character, though of a different aspect. The tyrant's ignorance is manifested in the defense of his interests and his position; that of the slave, in his fear—fear of the tyrant's power, fear of the uncertainty of any new life that follows the flight from the present oppression and anxiety.

Moses realized that his task required a long period of re-education of all the values of these people whose monotonous daily life had led them to have a slave mentality and a dull inertia that would be difficult to eliminate. But he did not hesitate to undertake the task. Thanks to his particular genius, his inexhaustible source of vitality and energy, his indefatigable perseverance, he created a new

He was born, and he is the only figure in world history who has achieved such a feat. Moreover, he unified a group of people whose source of values had to be entirely different from that of those found in the slaves with whom he began his great mission. It is a law of nature that the cells of the body change every seven years and that new cells take the place of the old ones. As a generation in life corresponds, in a certain sense, to the cells of the individual's body, so Moses undertook the change of the cells of Israel. It took him forty years to do so. He undertook the renewal of a people in a generation, to form a new nation with a new conception of life. After spending the second forty years of his existence in the wilderness as a shepherd of their flocks, he returned to Egypt to lead the people of Israel for another forty years.

This task occupied him in the third and last stage of his life. That period represented the third path. In the first part of his life he walked along the path of tradition. During the second period, I followed the path of nature. The third path was that of intuition, the path of the unfolding of the inner consciousness through which he was able to deliver the Law to humanity. He brought a new ethical system and established a new nation.

The third period began with the exodus of the Israelites of Egypt; continued with the delivery of the Law on the Mount Sinai; and ended with the final disappearance of Moses from the theater of history on Mount Nebo when he had reached the age of one hundred and twenty years.

MOSES IN THE DESERT
THE PATH OF NATURE

The story of Moses in Egypt, the exodus to the desert, the approach to Canaan and the approach to Canaan and the story of the giving of the Law, are not the Law, are not limited to a particular moment in the history of mankind, nor to a particular geographical history of mankind, nor to a particular geographical location. Its history represents something much deeper: not temporal, not temporal, but eternal, not limited in time or space, but universal in its application and meaning. It has a deep meaning that is valid aim in our days. It represents a revolution of the dynamic against the static; the revolt of freedom against slavery, of wisdom against superstition.

It represents the global revolution of the higher values of life against pseudo-values. For the first time in the evolution of man, two diametrically opposed conceptions of the world came into conflict.

Moses knew that in a few thousand years the great pyramids of the Pharaohs, built with the labor of thousands of slaves over the centuries, would be buried in the desert sands. I knew that in a few thousand years, mankind would not even remember the names of the pharaohs who

The spirit of Egypt, he knew, was not based on any true reality, but was a deviation from the Law; and he knew that no deviation from the Law could long survive. The spirit of Egypt, he knew, was not based on any true reality, but was a deviation from the Law; and he knew that no deviation from the Law could long survive. Everything created as a result of a deviation destroys itself and disappears, for it is only the Law that is eternal and omnipotent.

Moses represented an entirely different conception of life from that of the Egyptians. Through his experience during the first forty years devoted to learning the ancient traditions as a prince of Egypt, and during the second forty years as a shepherd in the desert, he came to the conclusion that man lives in a dynamic and eternally changing universe.

He watched the movements of the stars during the long nights when he tended to the flocks in the desert. He saw that the plants of the desert grew and died, and that generation after generation, sheep appeared and disappeared. The dawn came; the rays of the sun shone on the earth; and the sun was setting. The moon waxed and waned. And as he meditated, he became aware of the constantly changing elements in his own consciousness. He recognized in it the same dynamic unity of the changes and transformations that are continually taking place in external nature. Through these observations he understood that there is not a single static point in nature or in man. Everything moves and evolves and there is no real stagnation anywhere. When something doesn't prosper, it backtracks. The

Law constantly manifested itself to Moses in perpetual change. But behind it he saw a plan of Cosmic Order on a grand scale. Behind the totality of the laws of life and of the universe was the supreme power.

It was evident to him that Egypt, with all its hierarchies and gigantic constructions had no foundation in reality, since it was the product of multiple deviations from the Law. Its plagues, epidemics, system of slavery and other disharmonies were the inevitable result of these deviations. Moses longed for a kingdom based solely on the Law, in which everything would be in harmony with it.

He knew that nothing could be permanent unless it was based on the Law. He tried to convince the ruling powers of Egypt - the Pharaoh and his advisors - that they should change the existing system, but in their ignorance and selfishness they did not want to change it. Those who might have wished to change it had no power to act. Moses knew that he could organize the oppressed, as others had done, eliminate the rulers and install a new order with the use of force. That would have been the path of the revolutions that have dotted history. But Moses did not resort to this solution, because he knew it would be inadequate and temporary. He knew that violence only begets violence and becomes an end.

He knew there was an alternative. He could renounce his purpose his purpose and retire to the desert, to live there as a philosopher in the belief that his philosopher in the belief that his teaching would suffice for posterity. or he could decide to collaborate with the pharaoh and hope that through a and hope that through a progressive influence, he would change

progressively the state of affairs. But Moses did not wish to cooperate with what he considered an evil. He knew that man cannot serve two masters and would not accept half measures.

Passivity was foreign to his nature. He was a dynamic personality, and believed that the very knowledge of the Law was power, and that by means of this power he would attain his goal.

Any thinking man throughout the history of mankind has been faced with the same three possible courses of action: force, abandonment of purpose, and compromise. Usually one of the three seems to be the only possible solution. But Moses considered them inadequate and they seemed to him to be deviations from the Law.

His conception of the world was based on a power superior to any of the three. Moses had implicit confidence that by following the Law man could overcome all obstacles, that through harmony with the Law and determined perseverance the goal could always be reached.

He chose, therefore, a fourth solution, Unique and Magisterial, which required neither armed revolution nor any other form of violence, which demanded neither the renunciation of a higher ideal nor collaboration with chaos and disorder. He advanced along a pioneering path of non-cooperation with any of the pseudo-values of life and an energetic approach to the appropriation of the true realities of existence. He planned to take with him on the road all individuals willing to abandon their false idols and accept the unproven and superior truths that had been given to him

Revealed. Thus began the Lode. Fifteen hundred years later, the Essenes did exactly the same thing when they left Palestine and made an exodus to the wilderness where they could live a life according to the Law. They formed their brotherhoods and abandoned populated places where disharmony with the Law reigned. They refused, like other factions in Palestine, to collaborate with the Romans, and did not want to fight with an armed force. They decided to maintain their own higher ideals and their higher ways of life, taking with them those who were willing to cooperate with them and create a new life in harmony with the Law. It was a specifically Essene solution to an ever-recurring problem, and was inaugurated by Moses in the exodus from Egypt.

Having made his decision, he knew that he was just beginning his life's work. He also knew that he was embarking on a long historical process. The exit from Egypt – difficult as that first step was – proved to be the least of the difficulties he had to face. He knew very well that this group of slaves whom he was to lead were too entrenched in their traditional ideas and habits to be willing to understand and receive the higher truths he wanted to see transmitted to mankind through all generations.

But he resolutely continued on his way. He knew that one thing is not always unto itself: the people of Israel were not only a group of people immature for the reception of higher truths. He saw in them the progenitors of new generations who would be able, through the progressive increase of wisdom, to reach the full

understanding of his great teaching. Therefore, what he did was not only for the benefit of those people of Israel who had been Shadians in Egypt. He knew that in them he could only plant the seeds of a great teaching. He knew that in them he could only plant the seeds of a great ideal; but he foresaw their growth and evolution through the generations to become a people obedient to the Law and to the patriarchs.

He was convinced that the generation he was beginning with might not reach the land of Canaan, but these people represented to him only a transition from the old discordant conditions to a dynamic and harmonious new system that he was determined to establish on earth.

Thus, the exodus was the beginning of a long period of wandering in the desert. He knew that these were not to be the people who would found his kingdom, but for him neither a kingdom nor an individual was a definite and static thing, created and terminated. Any group or generation of men was a living entity in constant change, only thanks to this method of dynamic thinking could Moses achieve what he did. If he had seen things as they were and not as they could become, he would never have been able to carry out his great task.

But he bravely faced a long series of difficulties that would inevitably arise in uprooting a people from their usual way of life. He began to train a small group in the knowledge of the Law. Under the starry skies of the desert he taught them, until

poco a poco se acostumbraron a la libertad. Con el paso de los años, al surgir una nueva generación, su filosofía profunda y omnilateral se convirtió en el fundamento de sus vidas diarias. Esta filosofía posteriormente llegó a ser la filosofía de la vida de otro grupo minoritario conocido a lo largo de los siglos como los esenios. Las enseñanzas de Moisés sobrevivieron al éxodo, a la vida en el desierto e incluso hasta los estados organizados de Canaán. Llegó a ser un factor dinámico en la historia de la humanidad, e incluso más particularmente, en la historia de la civilización occidental.

Las enseñanzas de Moisés, transmitidas por el pueblo de Israel en el desierto, han sido entregadas en su forma más perfecta en las tradiciones y los símbolos de los antiguos esenios. La primera de ellas fue la gran obra maestra de Moisés, el Génesis, como se enseñaba en las Hermandades Esenias. La segunda fue el significado simbólico del Tabernáculo y el papel que su Luz Eterna desempeñó en las vidas de los israelitas. La tercera fue el Árbol Esenio de la Vida —otra de las grandes tradiciones que brotaron de Moisés—. La cuarta fue el Día de Contrición como lo instituyo Moisés, la gran tradición que los esenios celebraron hasta el siglo primero de nuestra era. Y finalmente están los Diez Mandamientos, llamados el Decálogo en griego, que poseen un significado tanto exotérico como esotérico.

Las enseñanzas básicas representaban la quintaesencia de la concepción del mundo de Moisés y se convirtieron en las formas simbólicas de la vida espiritual de los esenios. El origen de la forma esenia de vida y de su práctica sistemática se remonta a estas enseñanzas.

El Génesis, la primera de las tradiciones establecidas por Moisés, era muy característica de su mente penetrante. Sabía que para comprender cualquier cosa hay que examinarla en su origen, ya que nada hay estático sino que está siempre en proceso de devenir, y su quintaesencia depende de cómo devino y qué es y cómo se convirtió en lo que es y en qué se transformó después. Hay que examinarla también a la luz de la totalidad de las cosas con las que está en correlación.

El Génesis, por lo tanto, trata del origen del mundo y el principio de todas las cosas que Moisés conocía. Dos principios sumamente importantes del pensamiento científico se encuentran en el Génesis: el principio del origen y el principio de la totalidad. Moisés aplicó ambos principios de pensamiento científico mucho tiempo antes que la filosofía griega, antes de que las mentes occidentales las dieran al mundo.

Muchos siglos antes de Kant y de Laplace, vio la necesidad de dar una explicación sobre el origen del universo. Moisés lo hizo así tanto de forma exotérica como esotérica en los Libros de Moisés. Derivó las leyes para la vida diaria del principio de todas las cosas. La suya fue una concepción cósmica que no comenzaba por decreto de ningún cuerpo legislativo, o de un emperador, o de ninguna otra autoridad externa. Él quería que su pueblo siguiera sus enseñanzas no por él mismo, sino porque cuanto enseñaba representaba las leyes inherentes a la vida y al Universo. Los principios en los que basó su código para la vida diaria le fueron revelados por el propio Universo, a través de la autorrevelación de la Ley. Este fue el sublime punto de partida de Moisés, que se analiza en otra obra *El Génesis, una interpretación esenia*, que

ofrece una comprensión más plena de la estatura titánica de este gran profeta.

Las tradiciones esotéricas de los esenios fueron la más auténtica interpretación de las enseñanzas fundamentales de Moisés. Siguieron su explicación acerca del origen y de la aparición de los siete elementos de la vida en el planeta, los cuales identificó como el agua, el sol, el aire, la tierra, las plantas, los animales y el hombre. Estos se formaron en siete grandes ciclos y Moisés agrupó los días de la semana en un ciclo correspondiente de siete. Una fuerza vital o elemento específico se le asignó a cada uno de los siete días.

En sus enseñanzas Moisés combinó al hombre inseparablemente con el Universo, y cualquier manifestación de la vida del hombre se enlazaba con las manifestaciones de la vida universal. Este fue el sistema de lógica omnilateral de Moisés porque demostró que todas las cosas en el Universo, incluyendo al hombre, eran partes de un todo, reunidas conforme a la Ley de la vida y del Universo. Esta fue la enseñanza fundamental tal como se daba en el Génesis original y la interpretaron los esenios. El segundo motivo básico de las enseñanzas de Moisés fue el del Tabernáculo y la Luz Eterna que ardía en él. El Tabernáculo, que fue llevado al desierto por los israelitas, simbolizaba el Universo en un microcosmos, perpetuamente existente bajo la Ley, y recordaba a los peregrinos que tuvieran la Ley siempre presente. Representaba la fuerza cohesiva que mantenía unida a toda la tribu. En el centro de él estaba la Luz Eterna.

Todo fenómeno de la naturaleza, según demostró él, enseña una ley, alguna ley específica de la que el hombre

tiene que permanecer consciente en todo momento de su existencia. La luz que ardía en el Tabernáculo servía para recordar al pueblo de Israel la Luz Eterna, que era el principio del mundo y de todas las cosas manifiestas en ella, como lo relata Moisés en los primeros versículos del Génesis. La luz que arde se llevaba con el pueblo al trasladarse de sitio en sitio en el desierto, y siempre ardía en la gran tienda de su Tabernáculo. En las tradiciones esenias la luz simbolizaba también la conciencia del hombre, la unidad dinámica del pensamiento y de todos los elementos de la conciencia, que revelan la Ley, como lo hace todo en la naturaleza, en todo momento de la existencia.

Para recordar al pueblo las leyes básicas del Universo y de la vida, Moisés encendía siete velas en el Tabernáculo cada séptimo día de la semana. Estas representaban los siete ciclos cósmicos del mundo como se enumeran en el Génesis, ciclos de los que procedían las siete fuerzas básicas de la naturaleza manifiestas en el mundo visible y los siete poderes básicos que operan en el mundo invisible de la conciencia del hombre. Estos poderes y fuerzas visibles e invisibles representaban las eternas fuentes de energía, conocimiento y armonía.

El tercer símbolo básico creado por Moisés y utilizado por los esenios fue el Árbol de la Vida. Las siete raíces que penetran en la tierra representaban las siete fuerzas visibles de la naturaleza: el sol, el agua, el aire, la tierra, la Madre Terrenal, la vida y la alegría. Las siete ramas del árbol que se extienden hacia arriba representaban los siete poderes invisibles de la conciencia del hombre: el amor, la sabiduría, el trabajo creador, la paz, la vida eterna y el Padre Celestial.

Los símbolos de Moisés solían representar todo el universo en miniatura, y siempre concibió al hombre viviendo en medio de un océano de energías, un océano de vida en el espacio infinito.

Él veía al hombre no como un ser únicamente material, sino como una unidad de energía, una unidad de pensamiento y de emociones, una unidad de fuerzas de vida, una unidad de fuerzas que constantemente comulgan con la totalidad de las fuerzas del Universo. Moisés quería ver al hombre viviendo en armonía con las leyes que rigen estas energías tanto dentro como fuera del hombre. Quería que el hombre fuera consciente de las leyes que se oculta en esas energías, pero que utilizara también las fuerzas y poderes en sí mismo y en su entorno como fuentes de energía, conocimiento y armonía.

Estos dos símbolos —la Luz Eterna y el Tabernáculo y el Árbol de la Vida— fueron representaciones microcósmicas de la Ley. Los preceptos de Moisés para la vida práctica diaria se derivaban directamente de la estructura del Universo, y no de ningún concepto superimpuesto de algún curso de acción que pudiera haber originado. Ellos representaban la quintaesencia de la Vida y de la Ley de la Vida. Moisés veía el Universo como un Orden Cósmico gigantesco en el que existían fuentes inagotables de energía, conocimiento y armonía que estaban a disposición del hombre. Hizo a sus seguidores inscribir al lado derecho de la entrada de sus tiendas la frase: «Escucha, oh Israel, Yo soy el Señor». Y al lado izquierdo de la entrada esta inscripción: «Amaréis al Señor (La Ley) con todo el corazón, toda la mente y todos los actos».

Estas dos frases eran un recordatorio constante a los pueblos nómadas siempre que entraban a las tiendas, de que

la Ley es eterna y omnipotente y que es el deber del hombre ser consciente de ella en todo momento de su existencia. Otro gran maestro de la humanidad, Zaratustra, recordaba a sus seguidores de manera similar, de la Ley: sobre la entrada de cualquier santuario avéstico se leían las palabras: «Buenos Pensamientos, Buenas Palabras, Buenas Acciones».

El Día de Contrición fue establecido por Moisés para ayudar a sus seguidores a comprender la Ley, vivir en armonía con ella y ser conscientes de este derecho y de esta obligación supremos. Esta ceremonia les capacitaba para ser participantes activos en el Orden Cósmico. Se celebraba en el equinoccio de otoño de todos los años y se consideraba como un día de balance en el que todos meditaban sobre sus hechos durante los doce meses precedentes.

Tenían que reconsiderar todo cuanto habían hecho o pensado o creído durante ese tiempo y determinar si estaba en armonía con la Ley o era una desviación de ella.

Las personas eran llamadas a la meditación ese día con las notas de un pequeño instrumento similar a una flauta, hecho con cuernos de ovejas. Durante más de mil quinientos años los esenios conservaron esta tradición del ayuno y de llamar a sus gentes al Día de Contrición una vez al año, como un recordatorio de las enseñanzas de Moisés.

Estas, fueron las cinco tradiciones establecidas por Moisés durante los cuarenta años de peregrinaje en el desierto —tradiciones que los esenios conservaron durante muchos siglos y son aún el fundamento de ciertas prácticas que se realizan en la actualidad.

MOSES AND THE ISRAELITES
THE PATH OF INTUITION

It was Goethe who said: "The life of a genius is the Fulfilment in the maturity of a deep intuition in youth"

It is probable that every great genius in history had such a fundamental intuition such a fundamental intuition of which his life became the fulfillment. It is interesting to investigate the origin of the dominant the origin of the dominant motive in the life of Moses. I did not find it in the complex pyramid of dogmas this of static and incoherent dogmas which characterized the Egyptian cults in which Egyptian cults in which he was raised. He found it in an ancient legend brought to Egypt by the smallest group of Israelites who had come from Palestine several centuries before by the descendants of Jacob centuries earlier by the descendants of Jacob who had fled from the famine that had struck their native land. Moses, too, was a descendant of this people - who had been enslaved by the Egyptian by the Egyptian Pharaohs. Although he had not been educated by the Israelites, he knew the legend of the patriarch Jacob, of whom it was it was written that he had fought and conquered an angel. It was also written that Jacob had had a vision of the

a ladder that connected heaven and earth, and in the nights of his forty of his forty days in the desert he meditated continually on its on its meaning, which he sensed must have some hidden significance..

Slowly the inner truth became clear to him. He was an intuitive genius who established a system of thought only after his intuition had led him to conclusions. When a conviction overcame him, he never doubted the correctness of his intuition. But he also had a deeply analytical and inquisitive mind that rejected any hypothesis that did not fit into the universal order of nature and the Cosmos. For this reason he rejected the dogmatic cults of Egypt; he could not verify them either in the order of nature or by the dictates of his intuitive faculties.

He finally arrived at an interpretation of the legend of Jacob's vision that was both mystical and rational. He identified the angel with whom Jacob had wrestled and those Jacob had seen on the ladder connecting heaven and earth as the forces of nature and the powers of man's consciousness, both visible and invisible.

He thought that these angels or forces were the link between man and God. He had an esoteric conception of God whom he identified with the great universal law, the totality of the laws that govern life and the Cosmos - the invisible and omnipotent power behind all the manifestations of the visible universe. He came to the conclusion that if man is to reach God, he must first become duel of all the forces which are manifestations of God - the invisible and omnipotent power behind all the manifestations of the visible universe.

manifestations of the Law. He divided these forces into two groups: the visible forces of nature and the invisible powers of man's consciousness.

When Jacob conquered the angel, he was given the name Israel, which meant “strong with the Law” (but was later interpreted exoterically as “strong with the Lord”). It was indeed the ideal of Moses, when he began the Exodus, to make his people “strong with the Law” to make the Israelites the people of the Law.

This basic purpose accompanied him all his life from the moment he began the Exodus, and everything he did revolved around this central and intuitive purpose.

He strove to create a system of life that would allow his people to penetrate into the quintessence of the Law, into the mystery of divinity. He wanted them to conquer the Angels as his ancestor Jacob had done. This was in fact the foundation of the occult sciences that were to have such a vast influence on later metaphysical speculations. It was the beginning of the mystical science later known as angelology or the science of the Angels by Flavius Josephus, the Jewish historian, by Fib, the Alexandrian philosopher. It was, in fact, a symbolic science, but an analytical rather than a mystical science.

The tradition of the science of Angels appeared later in many other religions of antiquity, including Christianity. Its basic elements were incorporated into the Kabbalah, the deepest mystical system of the Western world, and into Freemasonry, which preserved the tradition of the Angels.

of the fundamental symbols and principles established by Moses.

In angelology the forces of nature were divided into the same elements that appeared in the Tree of Life: sun, air, water, earth, life, joy and the totality of the forces of nature, the Earthly Mother. This group of seven was known as the kingdom of the Earthly Mother. Moses urged his followers to spend time each weekday in contemplation of one of these forces of nature. Each day of the week they were to commune intuitively with a different one of the seven angels of the Earthly Mother's realm.

In the second group of seven were the angels of the Heavenly Father, the powers of man's consciousness corresponding to the forces represented by the branches of the Tree of Life. These were the immaterial and imponderable powers, above time and space, invisible and dynamic. These powers were given the names of love, wisdom, power, creative work, eternal life, peace and the totality of them, the Heavenly Father. Together they constituted the kingdom of the Heavenly Father. Each night the followers of Moses were to commune with one of these seven powers: a different one of the seven powers of man's consciousness, corresponding to each night of the week.

Moses' intuitive desire was to make man aware that he lives in a parallelogram of forces in a dynamic universe. He wanted his followers to realize that life is a perpetual efflux of energy and that man is in constant contact with all the forces of the universe.

He showed that if the human being establishes contact with these powers-symbolically interpreted as angels-and becomes conscious of them, he will enjoy perfect health and energy in his body, having transformed it into an efficient apparatus for absorbing the forces of nature. He taught that man can also transform his mind, his nervous system, his whole consciousness, into an apparatus so receptive to all imponderable powers. He can both receive and transmit these powers and thus rise above time and space, establishing contact with the infinite ocean of cosmic energy. Man can thus utilize all the forces of nature and the powers of his mind and consciousness as sources of energy, harmony and knowledge. It was this dynamic conception of life, coupled with the inexhaustible source of energy and power behind him, that enabled him to accomplish seemingly impossible tasks of incomparable magnitude.

In the practice of communions with the Angels of the Earthly Mother and the Heavenly Father first prepared the A small group of select disciples who took care that the Eternal Light burned in the Tabernacle. The traditions of this practice were preserved through time. His rebirth in the Essene Brotherhoods of the Dead Sea and the Lake Mareotis, in Egypt, was recorded by Flavius Josephus, Fibo and other writers of the first century.

Following these Essene traditions, Moses brought the communions of Mount Sinai to the people of Israel. The essence

of the seven communions with the groins of the Earthly Mother and of the seven communions with the Angels of the Heavenly Father were engraved on stone tablets. But when Moses found his people dancing around the golden calf, he broke the boards, for they were not ready to receive these teachings. Later Moses Bev two other tablets of the mountain and on them were written the Ten Commandments.

Moses' attitude at that tragic moment in his life was a combination of contempt and understanding of human nature. He had to endure the eternal tragedy of the genius who is incapable of raising his followers to the heights that he has reached. It would seem as if Moses had arrived too soon. Mankind was not ready for communions three thousand years ago and is not ready for them today. It may still take hundreds of generations before humanity reaches the degree of psychophysiological evolution that will allow it to live a full and harmonious life in communion with the forces of nature and those of consciousness.

This tragic moment in Moses' life has been majestically recreated in a great masterpiece of sculpture – Michelangelo's statue of Moses on the monument to Pope Julius II in Rome. Rarely does a visitor escape the tremendous emotional impact of this statue. Rodin said of her that the combination of dynamic power and perfect immobility was transcendent. It creates the impression of a lesson at rest, and of a volcano just before an eruption. Michelangelo's intuitive genius understood this tragic moment in Moses' life, and his interpretation

Perfect in this statue of the greatest of the prophets it contains a deep significance.

The ideal of greatness in the Mosaic conception of life was not that of an anemic saint in emotions, nor of any other kind of synthetic figure. His archetype of a great man was that of one in whom powerful emotions and more controlled forces merged into triumphant immobility.

It is the conflict of the two powers, and the triumph of the superior is what is the mark of greatness. Herein lies the influence of the ancient Zoroastrian conception of the struggle between two opposing forces as a universal principle.

Michelangelo's genius penetrated this profoundly esoteric conception, for on Moses' head there are two horns. They are identical to the two horns that are everywhere displayed on the god Pan, the god of the woods of Greek mythology—the god who represented life in its fullness, who manifested powerful emotions and even animal instincts. In Michelangelo's beautifully realistic conception of Moses and in Mosaic philosophy, the two horns signify that the great man of genius harbors within him the same passions and emotions that move the common man. The two tablets next to Moses represented the Law, indicating that man's lower emotions must be sublimated into higher emotions of individual and cosmic harmony. The statue of Michelangelo contains deep symbolism and offers a deeper philosophy than the hundreds of theological volumes that have influenced the history of the Church.

After the crucial moment in Moses' life when he descended from Mount Sinai and found his people worshipping the golden calf, he imparted esoteric teaching to only a select few followers. These few preserved the traditions, which were transmitted to successive generations. The Essene Brotherhoods of the Dead Sea and Lake Mareotis are known to have practiced these esoteric teachings during the five centuries preceding the Christian era.

Since his people were not ready to receive his esoteric teaching, Moses entered the Ten Commandments. These were more concrete and easier to understand. He considered them as a law suitable for the nation and more appropriate to the degree of evolution of the people as a whole. They are a unique masterpiece in their simplicity and brevity. They have neither the profound fullness nor the cosmic majesty of the communions with angels, but they have great power. They are the shortest code of laws in history - far more concise than Roman law or Napoleon's code. The commandments were simple enough for anyone to understand, regardless of their degree of evolution. Moses intended them to be so clear and practical that the primitive inhabitants of Israel could count them on ten fingers and remember them. They were not a substitute for communions, but they had a tremendous effect on mankind. Through Judaism they came to Christianity and through Christianity to all the churches of the Western world. Moses was too great a genius to create something that was unilateral or static, nor was he too great a genius to create something that was unilateral or static, nor was he too great a genius to create something that was unilateral or static.

even the Decalogue, the Greek term for these substitute laws. Although he had to modify them to the lower stage of mass evolution, they nevertheless contained profound meaning and symbolism.

It was typical of his way of thinking that he divided the Ten Commandments into two groups, just as he had divided esoteric communions. Each group contained five commandments. The first five were positive commandments governing man's relationship to the cosmic powers and forces of the universe, while the latter deal with the relations between man and man. The latter were the rules for maintaining discipline when the laws were little practiced. Each of them was worded in a negative way, beginning with these words: "Thou shalt not." They were commandments especially intended for the uneducated and undisciplined masses, who could not penetrate into the deepest meaning of life or understand that every act in man's life must conform to the cosmic order and harmony with the laws of nature and of his own higher consciousness.

To those who possessed a somewhat higher understanding, and were able to grasp the idea of a cosmic order and the necessity of living in harmony with it, Moses gave the first five commandments.

The literal translation of the first of them is:

"Since I am the Lord your God, the one who brought you out of the land of Egypt out of a state of slavery, you will have no other gods by my side." This is a wonderful expression of the unity of the Universe, of life and of man. In all laws

There is one universal Law: the words "you shall have no other gods" mean that man does not have to create artificial laws, since there is no law but the one and primordial Law from which all other laws of nature and of man's conscience are derived.

The phrase "who brought you out of the land of Egypt, out of a state of slavery," means that a man is a slave who neither understands nor practices the Law, and that only the Law can set him free. Freedom consists in the understanding of the Law and the voluntary observance of it. Throughout history man has continually created laws that are artificial and deviate from the primordial Law of life and the Universe. This is the root of all his difficulties.

The following commandment, "You shall not carve for yourselves any graven image in the form of anything in heaven or on the earth or in the water under the earth," expresses an important but rarely recognized principle—that of the totality of the Law. Man is thus admonished not to base his life on a fragment of the Law, but to base it on the totality of it, on the totality of all laws. Nature is not to be regarded as the supreme principle. This was revealed by Moses more than three thousand years ago, ten centuries before Greek philosophy made it one of the foundations of Western thought. The Milesian philosophers of the Ionian school are often regarded as exemplifying the efforts of the human mind to interpret life and the universe. Thales, Anaximenes, and Anaximander each took a single principle—water, air, and infinity—as the quintessence of the universe. They each identified the universe as the ultimate principle—water, air, and infinity—as the ultimate principle.

element which they had chosen as the universe itself. The genius of Moses was far more universal. He did not fall into the error of one-sidedness, for his concepts were always great syntheses. The eternal validity of this second commandment lies in his advice to man not to be one-sided and not to carve an image in any form, for everything in life and in the Universe is a unit of eternally changing energy, not a material and static thing. Man, therefore, falls into error when he tries to make visible the invisible, and to worship that which is formed and static, instead of that which is real and dynamic. Moses was a prophet of dynamism; he taught a dynamic Universe, not of graven images or static pieces of stone or wood; he taught the forces of nature and the powers of the mind.

"You shall not call upon the name of the Lord your God in vain." This commandment was a reminder that a great intuition connects man with divinity, with the Law. This intuitive experience is what is called "religion"—a word derived, perhaps, in the West from the Latin "religere," meaning to connect.

Religion is that which connects man with the Universe. The commandment teaches man to regard the sacred Law as his most valuable treasure, never in any way to be associated with banal and trivial things. As a symbol of man's conscience, the Eternal Light in the Tabernacle was a perpetual reminder of the Law, reverence for which was prescribed by this commandment. In Hebrew the word for law is "Torah," which means "the highest good."

"You shall keep the Sabbath holy; for six days you shall labor and do your work, but on the seventh day you shall not work."

The fourth commandment given by Moses to the people has been interpreted very unilaterally by the Churches. He had divided the week into seven days corresponding to the seven communions with the cosmic powers. The seventh of these communions was not with an angel of the cosmic powers like the other six, but with the Heavenly Father Himself. It meant that one day in the seven-day cycle man must turn his attention away from the material universe and material affairs and try to penetrate into the innermost mysteries of consciousness. He must strive to realize the unity of his consciousness with the Law, as well as the unity of life with all existing forms of energy. The Essenes, in their brotherhoods, went further and fasted on the seventh day so that no daily routine would intervene between human consciousness and cosmic consciousness. Communion on the seventh day was the pure contemplation of cosmic unity. By the observance of cyclical periods.

"You shall honor your father and mother so that you may live long on earth". In the final positive commandment "Father" and "Mother" have the same meaning as in the communions with the angels. By the word "Father" was meant the "Heavenly Father" and by "Mother", the "Earthly Mother". To honor the Earthly Mother is to honor the forces of nature that were identified with the angels of the Earthly Mother and thus to live in accordance with the Law in order to enjoy

perfect vitality, health and long life on earth. Honoring Heavenly Father meant reverencing and obeying the totality of the powers of individual consciousness and cosmic consciousness and using these powers as sources of energy and harmony. Thus man was to have everlasting life, for these imponderable powers represented inexhaustible sources of energy in the infinite cosmic ocean of life, which exist above and by force of time and space in the infinity of eternity.

These, then, were the five positive commandments given by Moses to those of his people who were able to meditate and who felt the need to understand the ultimate problems of life and the universe. According to the Mosaic conception, man was a being halfway between the animal and God. These five commandments were intended to help them to draw closer to God, to the Law, to a life in complete harmony with the Law.

The five negative commandments were for the rest of the people, most of whom were incapable of sublimating their animate instincts into superior creative values; for those who were the guardians of their passions and their lower emotions and instincts inherited from the slow and long upward evolution through the animal kingdom. Moses was a realistic man who was fully aware of the animal nature of man. These negative commandments told man what he should not do, in relation to his fellow men, things that were violations of the Law. He must not commit crime or adultery; he must not steal or bear false witness against his neighbor; he must not covet his neighbor's wife or envy his possessions, his house, or his fields.

Those to whom these commands were given were no longer slaves of the Egyptians, but were still captives of their own lower emotions. Moses believed that slavery had two aspects: one imposed on individuals by external factors, the other created by the person himself through his deviations from the Law. Moses had a deeper understanding of human nature than most ancient thinkers, and his teaching, imparted through the fourteen communions and the ten commandments more than three thousand years ago, is identical to that of contemporary psychoanalysis. Moses said that man's actions are determined neither by his logic nor by his intellect, but by his subconscious impulses, and that the subjection to these impulses creates a chaos of repressions and complexes that cause unhappiness in the sufferer as well as in those around him. Only by adhering to the Law can man transform and sublimate his instinctive powers and impulses into higher creative values. Only then can he free himself from the bondage of the worst of masters - the unsublimated impulses. It was this deep psychological understanding of man that dictated to Moses both the first group of positive commandments and the remaining five negative ones.

These ten commandments were the exoteric instructions given to the masses by Moses, to those of his people unable to obey or even to comprehend the esoteric communions with the visible forces of nature or the invisible powers of the Cosmos.

MOSES AND US
THE PATH OF THE LAW

Moses did not enter the land of Canaan with his people. This fact is one of the mysteries of the Old Age. Will and has confused many historians and scholars of the Bible. Moses organized the Exodus, gave the Law in the Mount Sinai and recast a group of peoples into one nation. He created the monotheistic religion that has influenced civilization with the Ten Commandments all regulated by the the activities of life in accordance with the Law. When everything It was done and the tree I had planted was about to to bear fruit, to conclude6 his work; He did not reap the fruit. Up to Mount Nebo and disappeared from history.

No satisfactory explanation of this fact has been given to the world at large. But in the Essene traditions, recorded in certain apocryphal writings, the whole life, work, and serialness of Moses are attributed to the dictation of two great intuitions that came to him. One was intuition inspired by the ancient legend of Jacob and the Angels, which was responsible for Moses' philosophy of life lived

in harmony with the angels—that is, with the forces of nature and the powers of consciousness. His intuitive purpose in organizing the people of Israel was to create a nation that would live in harmony with the Law, as was later announced at Mount Sinai.

This intuition marked a milestone in the history of humanity, as it was a new interpretation of the universal values that gave man his title of nobility. Once Moses had accomplished the task of leading his people to a perception of the Law and brought them to the threshold of Law-founded nationality, his exoteric work was finished. For this intuition did not encompass the whole purpose of his life.

Moses' second great intuition was based on the tradition concerning the patriarch Enoch. He wrote only a few words about him, but these few words are perhaps the most magnificent in the Old Testament: "And Enoch walked with God; and he did not go; for God took him." The idea behind this story is one of incomparable grandeur. Few have ever lit it, until today.

The peak of human effort would seem to have been achieved at Mount Sinai when the Cosmic Consciousness lien the individual consciousness of Moses and produced the Law to incarnate in the entire nation. But on Mount Nebo another more far-reaching achievement was recorded, for the consciousness of this, the greatest of the prophets, united with the Cosmic Consciousness and dissolved in it. The realization of this state has been the supreme ideal of the deepest metaphysical and mystical systems throughout the entire ascent of man.

There is a connection between this event at Mount Sinai and that of Mount Nebo. The latter represented the exoteric mission of Moses and the other was the esoteric goal that he projected for humanity. This connection of the exoteric and the esoteric was a dominant motif throughout his life and teaching. He considered them equally necessary and important. I knew I couldn't achieve one without the other. In Moses' serial, the two aspects were always reflected: the temporal and the eternal. The birth of twelve tribes, of monotheistic religion, of the code of ethics, of the priesthood, and the ritual which He created, were all temporal achievements, perfectly suited to the time and in keeping with the degree of evolution of mankind at that time. The great genius of Moses lies in his ability to adapt the eternal values of his intuitions and revelations to the needs of the time.

But his greatest masterpiece was his esoteric teaching. And the idea that guided him in this one was the image of Enoch.

If one analyzes the quintessence of Moses' teaching, one will discover that his true followers were the prophets of Israel, the desert Essenes, and the Kabbalists of the Middle Ages, rather than the priesthood of Aaron with its rites practiced in the Tabernacle. Those who continued the eternal aspect of his serialism were much closer to the original intuition than those who preserved the formal and temporal aspect of his work.

The patriarch Jacob offers a similar example of temporal and eternal values combined. Jacob had twelve sons, eleven of whom continued the practical works of the patriarch and were the foundation of the group of emigrants he brought with him.

I get the embryonic idea of monotheism and the later Mosaic traditions. Jacob loved all twelve sons, but his favorite was Joseph, the sorcerer, who achieved less than any of the brothers materially. But his father felt him closer to his heart and loved the young man for his deep intuitions as his own and could perceive the invisible behind the visible and the eternal beyond the temporal. In the same sense, the prophets of Israel felt more affinity with the philosophy of Moses than did Aaron, who concentrated on the preservation of traditions that inevitably became static in the course of time. The prophets, the Essenes and the Kabbalists lived in a dynamic consciousness, in permanent communion with the eternal; they had an unquenchable thirst to understand the relationship of man with the Universe and with the realities without formal aspects, which are always manifested in the laws of nature and of the higher consciousness. Only they could understand the fulfillment of the esoteric conception and goal of Moses reached on Mount Nebo.

Interpreting this goal more broadly, one can compare Moses' achievement with the highest ideal ever created-the Brahmanic conception of the ultimate goal of human life.

According to the Brahmanical tradition, a complete life on earth consisted of four stages of realization. The first three were periods of preparation and training for the supreme attainment of the fourth. The first stage of youth was devoted to education and study in order to acquire the quintessence of the knowledge obtained by the generations

Previous. This stage was considered as the precognition of a complete life. Moses' life coincides with the period in Egypt when he acquired knowledge of Egyptian traditions and culture, at that time the most glorious civilization in the world. This was the first Brahmanical period of his life.

The second cycle, according to the Brahmanical conception, was family life, the rearing of a family in harmonious fulfillment. This was the season of Moses' life in which he lived with his family as a shepherd in the wilderness.

The third cycle of the Brahmanical way of life was that of active and creative participation in the affairs of human society, contributing to the promotion of justice and the improvement of the quality of human institutions. This stage corresponds to Moses' forty years after the Lord when he led the children of Israel and created a new nation. He served not only as a leader and supreme commander, but also as a legislator and founder of a new religion and a new ethic. Moses fulfilled the requirements of the third Brahmanical cycle more fully than any other of the great leaders of mankind.

Finally, in the fourth cycle of a complete life, the individual reached the highest of all duties, having acquired the available traditional knowledge, having done his duty in a harmonious family life, and having helped mankind in the social, ethical, and economic spheres. According to the Brahmanical conception, this duty was its unity with the Law that governs the Univers, its unity with the

forces of nature, and the unity of your human consciousness with the Cosmic Consciousness.

In ancient India this ideal of the Last Cycle of human life was manifested by retreat to the forest. And in Moses' life it was manifested in a similar way when he attained the fulfillment of his life by his disappearance on Mount Nebo.

This event marked the final realization of the basic intuition that had lived in his heart throughout his life. To him it was a higher ideal than the creation of a nation or rites or traditions, no matter how important it was—this mystical fulfillment of a great life led Moses to retire to Mount Nebo.

Many criticisms of the Bible get lost in the details of the Old Testament. They have concentrated on temporal serials and neglected those that are eternal. They have been concerned with formal instructions that today seem inadequate and even ridiculous for life. They have set aside or rejected the most important content of the Old Testament—its eternal values. His is the kind of criticism that says: "There goes a moustache, and to this moustache goes a man stuck to it, and the moustache is ridiculous." But not a word is said of the man himself, for he is regarded as a mere secondary appendage of the moustache. This is the attitude of those whose main concern is with the anachronistic elements of Moses' teaching.

But there are aspects with eternal validity and great value for the man of our days. Moreover, it will continue to be supreme in its importance as long as men

inhabit the planet. Moses, the philosopher of a dynamic universe, believed in the eternal effluvium of vital forces in both nature and man. He considered man and the University not as entities of matter, but as units of energy. A thousand years later, another philosopher, Bergson, called this "elan vital" energy. He thought that harmony arose as long as this vital effluvium, present everywhere in the universe, was not hindered.

Egypt, in the philosophy of a dynamic universe, is the aspect of man in which the free flow of this vital energy is obstructed. From birth to death there is always some obstruction. But there is also an Exodus, a way out of this chain of Egypt. The Egyptians of man begin in his early childhood when the marvelous receptor apparatus of his nervous system feels the impact of all the disharmonious influences of his environment. These disharmonies create various kinds of limitations to the child, which will probably accompany him for the rest of his life. These limitations constitute the first Egypt or captivity in a man's life. A second Egypt is entered in the cycle of education when the nirium receives a pseudo-guia at school, in which he is crammed with all kinds of static and fossilized traditions and principles. Later in life they come into perpetual conflict with the realities of existence outside the school and with the inner tendencies which the child discovers developing within himself. Here lies the cause of another limitation that is likely to accompany him all his life.

With the onset of adolescence and the awakening of sexual energies, additional limitations are imposed on the adolescent, and when these cause repressions they become a source of neuroses which may permanently influence his actions. All the various complexes which interfere with his happiness or even with his normal usefulness and development arise under the pressure of wrong upbringing, defective environment, possession cravings, egoisms, and other wrong attitudes. These and other forms of inferior guidance of the adolescent constitute the third Egypt of man.

Later in life there are the pressures exerted by the economic sphere, which can condemn a man to spend his time in monotonous routine, or to work in an aggressive and competitive spirit, instead of in a harmonious co-operation with the laws of nature. Man finds himself in another captivity of Egypt that prevents him from the free flow of the vital impulse so sacred in the philosophy of Moses.

Another Egypt appears in the form of poor health and various diseases to which man is prone. The vital organs slow down or cease to function properly, and the vitality of the body enters a new captivity. The Egypt of old age and loneliness leads man still to another captivity, and finally the fear of death enslaves him, since an individual who has not been able to live a free life will not be able to face death in a harmonious way.

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The mud of the emotional chaos of adolescence and early adulthood is found in the harmonious unfolding of the individual's natural tendencies or the sublimation of those that his environment forbids him to express. Modern psychology offers assistance to contemporary man in the utilization of his unleashed forces and the creation of the harmony of disharmony.

The Egypt of economic limitations is overcome by the exodus from the simple life, from learning to recognize true values instead of false ones, from living according to them, free from the bondage of possessions and material things. The only freedom consists in the minimum of needs.

The exodus of disease is achieved by a natural life in harmony with the laws of nature, so as to prevent physical deterioration and banish disease. Moderation in life, avoidance of harmful habits, enjoyment of fresh air and sunlight, exercise, relaxation and a harmonious balance at work allow us to escape from the Egypt of illness.

From the captivity of old age one also comes out by a similar ex-dowry-the preservation of vitality. When man retains health and strength well into his old age, old age loses all the hindrances, weakness and disease that are generally associated with it. By living a creative life man also increases his longevity and at the same time finds an exodus from the fear of death. For creativity brings knowledge of the laws of life, of nature and of human consciousness, which results in a harmonious life and an equal harmony in the face of death. The understanding of this great truth was demonstrated by St. Augustine when he said: "The pomp of death is more terrifying than death itself". The morbidness of the rites, superstitions and imaginary ideas associated with death is what makes this phenomenon seem terrifying to some. But those who understand that it is a natural and rhythmic transformation of certain energies into other forms of power and that each individual is an inseparable part of an infinite Universe and a part of eternity find an exodus from the seventh Egypt. Such people know that there is no punishment of a theological order after death and that the only hell is the one created by man within himself when he deviates from the Law. Few men realize their exodus in all the different aspects. We realize a partial exodus from the limitations imposed on our vital impulse when we listen to our own life.

We are absorbed in the beauties of nature and we unite our consciousness with all that is safe, profound and of real value. According to Moses' intuition, such moments constitute the true life of man; not their apparent daily life, but those few intervals form the exodus; not his Egypt, but his exodus into his true life.

The Egypt of mankind consists of the totality of deviations from the Law. The symptoms of this Egypt in which most men live today, have lived in the past, and will live long in the future are ignorance, violence, intolerance, persecution, and destruction. Humanity has not yet learned to transform its inherent atavistic instincts and impulses into creative powers. Humanity has not yet reached any appreciable degree of emotional maturity. The great majority of men have not yet penetrated into the inner meaning of the great thinkers who in all ages have seriously enshrined the same truths. Consequently, the higher series have been despised. There has not been an Aryan in world history without wars, violence, and destruction. And there will be no such thing as long as man does not take a step forward in his individual evolution.

Mankind in its captivity in Egypt has not yet perceived the law of life which manifests itself in its own organism, in which all the organs co-operate harmoniously with their fellows and work incessantly to preserve and perpetuate the life of the whole body. The organs of man do not fight each other, they do not destroy each other. The world in which man lives today is no better than that of the

Temporary Egypt of three thousand years ago. Perhaps it is aim worse, for after two wars involving most of the nations of the planet, man seems to expect a third world war. And millions of them are dying of hunger, more than a third of them children. This is the Egypt in which man lives today; and not much has been done to initiate the exodus from it.

Numerous attempts have been made. There have been great teachers and great philosophical schools who have tried to place man on the path of a partial and tern-poral exodus from his empire. But in all the various renaissances and movements of literature the vital elan has sooner or later been retarded and in the course of centuries petrified into hopelessly static dogmas.

The foundations of these exoduses attempted by mankind have been laid by great masters such as Zarathustra, Buddha, Moses, Jesus, Socrates, St. Francis of Assisi and many other thinkers, dreamers, utopians and realists. They all did their best to help mankind to embark on a new path of peace and prosperity.

But exodus does not mean a shortcut. No philosophical theory or system can change human beings overnight. They cannot suddenly become perfected beings and transform the world chaos into a paradise. It must be remembered that the generation that began the exodus under Moses did not survive it to enter the land of Canaan. That exodus lasted forty years, but it was a beginning on the path of learning to live in harmony with the laws of life, nature and nature

Cosmos. Only the cumulative influence of many people over many generations will achieve a true exodus for mankind.

But it can and will be achieved. The Egypt of man's captivity is not eternal. When man analyzes the quintessence of his essence, he will know that the mysterious effluvia of vitality which continually create generations, cultures and civilizations throughout the centuries, are everlastingly existing and present everywhere for man to utilize. Canaan is not a mystical utopia; it is a reality. The Lord is the road that leads to Canaan.

If man analyzes the triumphal march of life on this planet from the microscopic, gelatinous amoeba to a Socrates or a Leonardo da Vinci, a Newton, an Einstein or a Bernard Shaw, then he will realize that the efflux of vitality is in reality inexhaustible and eternal. The quintessence of life is more life, and there is no limit to the eternal source of the vital impulse that man possesses. Mankind will continue its triumphal march and reach the other land of Canaan. It will achieve Omni lateral harmony - both for the individual and for the race - and attain the supreme goal of Moses, the greatest of the prophets. The observance of this dynamic and Omni lateral philosophy, of the eternal principle of his teaching, will lead man, not in the present age, but in the long run, to that universal Canaan.

This is the categorical imperative that will lead man along the path found by this titan of humanity who, like Enoch, "walked with God and was not; for God took him."

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